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HOW
SHALL I
GOVERN MY SCHOOL?

ADDRESSED TO
YOUNG TEACHERS;

AND ALSO
ADAPTED TO ASSIST PARENTS
IN
FAMILY GOVERNMENT.

BY E. C. WINES,
AUTHOR OF "TWO YEARS AND A HALF IN THE NAVY;" AND
"HINTS ON A SYSTEM OF POPULAR EDUCATION."

SECOND EDITION.

PHILADELPHIA :
PUBLISHED BY J. WHETHAM.

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PREFACE.

IN preparing the following work for the press, the Author has studied to make it throughout practically useful. It has been his desire to produce a work which might serve as a manual to the young teacher, in that important branch of his duties, comprised under the term GOVERNMENT. How far the execution has corresponded with the design must be left to the judgment of others.

Some may inquire, "Why add another to the many useful works on education already extant?" The question is a fair one, and shall be candidly answered. The writer admits to the full the merit of the works referred to, nor does he arrogate to himself greater knowledge or skill than belonged to his predecessors. Nevertheless, unless he greatly mistakes, such a book as it has been his aim to make was still a desideratum. The subject of school-government seemed to him worthy of a more ex-

tended developement and illustration than it has hitherto received in the one or two short chapters usually devoted to it, in the treatises on education which have fallen under his eye.

The principles of government herein set forth will, it is hoped, commend themselves to the judgment and adoption of those in whose behalf the work was undertaken. Their excellence and value, when skilfully and faithfully used, have been tested by many teachers. They are also, *mutatis mutandis*, equally applicable to family government.

The volume is addressed to *young* teachers:—not in a spirit of feigned modesty, but because the writer felt, unfeignedly, the impropriety and arrogance there would have been in putting forth his lucubrations as a guide to those who are better able to instruct him, than he them.

The Author avails himself of the occasion to announce to the public that he has in preparation a work addressed to school-children, on a plan, so far as he knows, entirely new. It is designed to give them simple and practical instructions

on the following topics, viz: on the nature of the relation between them and their teachers; the duties growing out of this relation; the necessity of government in schools, and hence the obligation on their part not only of submitting to it, but of upholding it with their influence; the peculiar dangers to which school-children are exposed, and the means of overcoming them; the methods to be employed by the young for self-improvement in moral excellence; the nature, objects, means, and advantages of education; and the value of time.

PHILADELPHIA, June 1st, 1838.

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HOW SHALL I GOVERN MY SCHOOL?

Edition of 1838

INTRODUCTION.

INNUMERABLE influences enter into that complex result which we denominate character, whether of individuals or of nations. Parental guardianship, the family circle, our companions, the pulpit, the state of society, the scenes of external nature, the social system under which we live, the press with its diversified modes of operation, and the direct instructions received in the seminal institutions of learning, from the university to the common school, are among these elementary principles of character. Of all the classes of influence included in this enumeration, not one is more controlling in its action, or more lasting in its effects, and therefore none is of greater importance, than the last mentioned in the catalogue.

It was said by a deep master of the human heart,—
“Give me the composition of the popular *songs* of a nation, and I care not who makes its *laws*.” How much more forcibly would the spirit of this remark ap-

ply to a nation's **SCHOOLS** ! To enjoy the entire and exclusive control of these educational establishments might well satisfy the ambition of the greediest aspirant for power over his fellow-men. The mysticism of Egypt, the courage of Sparta, the disputatious subtlety of Attica, the high honour and commanding influence of the early Persians, and the military spirit of the Romans, may be traced to the schools of those several nations, as of controlling influence in producing the predominant traits in their respective national characters. Man, in his original elements, is the same now as he was then ; and what was truth in those remote ages remains so to our own times. That portion of education which is received from direct instructions is still of commanding effect ; and the sire is not more truly parent of the boy, than schools are the parent of national, and, to a great extent, of individual character.

This great, elemental, and universally admitted fact, stamps the schools of a country, of every name and rank, with an importance that cannot be expressed. For, consider the consequences immediately or remotely involved. Character, in its broadest comprehension of meaning, constitutes the man. It is his power of blessing or of cursing ; it is more ; it is, in most cases, the measure of the good or the evil he does to the human race. The same is true as to the character of nations.

If a whole people be just, wise, moderate, liberal, and humane, its example will be like healing to the nations; while it rebukes the statesman whose patriotism does not rise above a selfish ambition, it cheers and encourages the true friends of human liberty and upright government. But if a nation be actuated by a selfish, vindictive, irritable, warlike spirit, its policy will of course be dictated by that spirit, and its career, as a necessary consequence, will be marked by injustice, rapine, and blood.

These are first principles, about which it is not apprehended that there will be any dispute. If the paramount influence of schools in forming individual and national character be admitted, it is equally clear that this influence constitutes the exact measure of importance that attaches to school-government. Government is essential to order; order to study; and study to progress in learning and moral excellence. It may be admitted that vigorous discipline sometimes exists without the results that ought to follow; but none will contend that the converse of this proposition is also true. The fruits of knowledge and virtue can not be gathered, except from a soil properly broken up, prepared, and regulated. To speak without a figure, the solid improvement of the pupils of any school depends upon the imposition and maintenance of judi-

cious restraints, and the requisition of various duties, both enforced by appropriate penalties. Wise and vigorous government affords the only sure substruction on which an edifice of true wisdom, goodness, and happiness can be reared.

Mr. S. R. Hall, an eminent teacher, and a writer of good repute, in his excellent Lectures on School-Keeping, says :—"The direction, *govern your school*, is one of great importance. Unless you govern those placed under your care, all your other exertions will be nearly or quite in vain.

‘Order is Heaven’s first Law.’

Without subordination on the part of your scholars, without good government on your own, you may as well expect the course of nature to change, as that your school will make any considerable progress."

"That the judicious regulation and government of schools," says Prof. Griscom, "is a vital part of civil polity, and that it claims far more attention than it receives from lawgivers and philanthropists, will be admitted, I trust, by all who are acquainted with the state of practical education in this and in other countries. If the welfare of society is really connected with the diffusion of learning, if schools are absolutely necessary to a nation's growth and elevation in all that adds dignity to national existence, if they contribute to

family enjoyment, to the delights of social intercourse, to the preservation of morals, to the interests of religion, then, assuredly, ought they to be rendered not only thoroughly efficient in the communication of knowledge and the right training of the juvenile mind, but they should, to the utmost practicable extent, be made attractive and delightful. Indeed, the latter quality is, in a great measure, essential to the former,—for it is evidently a law of our being, that we can, and do, from infancy to old age, pursue most successfully those objects which yield us pleasure in the pursuit. In the early stage of pupilage it is more especially important that the paths of learning be strewn with allurements, that the nursery and the domestic circle may be willingly exchanged for the school-room and its classes, and the future man be drawn cheerfully and effectually into the folds of learning, and gradually inured to that intellectual labour, without which neither the depths of learning nor the heights of science can ever be attained.” Nothing will contribute more effectually to this end, than that teachers should know how to manage their schools with discretion, and to govern by those influences whose effects, both immediate and remote, will be most beneficial to the pupils.

Government, as applicable to schools, is of three kinds,—the government of pure force, the government

by moral influences exclusively, and the government in which these two elements are combined, and where neither the one principle nor the other is altogether relied on, nor entirely overlooked. The immediate and obvious results of these different systems of discipline may be very nearly the same. They may each be equally successful in securing order in the school-room, a general attention to school duties, and a commendable progress in learning. But in this brief catalogue the identity of consequences ceases. The ultimate and permanent effects of the two systems, for they in fact resolve themselves into two, upon the character, happiness, and usefulness of those who are subjected to their respective influences, will be as variant as the poles. Both may make equally learned scholars, but they will make very different men. The tendency of the one system is to rear up a generation of men, selfish, deceitful, time-serving, tricky, and virtuous only from policy; of the other, to implant in the soul lofty principles of action, a love of whatever is excellent for its own sake, and a habit of generous, self-denying, elevated virtue.

Of all sorts of government, that founded on brute force is both the simplest and the easiest. Where a sound beating is the panacea for all varieties of disposition and all classes of offences, nothing is wanting to make an accomplished disciplinarian but strength of

nerve and muscle; as, in those empirical systems in which all diseases are referred to one disturbing cause, a single medicine is declared to be a sovereign remedy for every malady that flesh is heir to. No previous knowledge of human nature, no nice observation, no discrimination, no adaptation of punishment to varying circumstances and tempers, no tact or judgment, is requisite. It is only for the master to call out the offending pupil, in language like that used by an old Scotch schoolmaster to three bad boys that often troubled him with their roguery, "Come oot here, ye three, till I wheep ye jist noo," and suit the action to the word, and the whole business is done.

If boys could be effectually controlled by the principles of reason alone, none can doubt that this species of government would be preferable to every other. But the difficulty is, that where moral influences are relied on to the exclusion of all other restraints, government almost necessarily becomes lax and inefficient, and is apt even to degenerate into a species of coaxing, which renders the teacher the slave rather than the master of the scholars. When matters proceed to this length, the ability of the instructor to be useful to his pupils is at an end. As, therefore, there is no such thing as unmixed good below the skies, and as a faultless system of government is not adapted to human nature in its

present state, it is the part of wisdom to select one that unites in itself the greatest number of wholesome principles practicable, to the exclusion of as much as possible of what is intrinsically evil in its tendency. On these accounts it may be fairly concluded that the mixed form of school government is the best, in which both physical force and the force of reason are, in the exercise of a discreet judgment, resorted to according to the exigencies of the occasion.

With these general observations on the nature and importance of school government, let us proceed to an examination of the question which forms the title of the present work. In entering on this interesting and most important inquiry, I desire to make this explicit declaration,—that to the experienced teacher I have no discoveries to communicate, no inventions to unfold, no secrets to reveal. I am no petitioner for a patent right in the art of school government. I do not even lay claim to any originality, other than that which consists in pursuing my own investigations in my own way. I am not, indeed, aware that any treatise, similar in its plan to that which it is now proposed to furnish, is in existence; but the principles that I shall attempt to exhibit, are familiar to most of those who have been, for any length of time, engaged in the profession of teaching. In reference to many of these gentlemen, the

proper posture of the writer of this volume would be that of a learner. But to those who are new in the profession, he hopes that the experience and reading of more than twelve years will enable him to present some practical suggestions, which will aid them in that important department of their labours which consists in disciplining and governing the young beings whose principles, habits, characters, and destiny are in a great measure committed to their charge.

SECTION I.

Count the cost of engaging in the profession of a teacher ; weigh the responsibilities it involves ; consider well whether you are willing to enter upon a life of toil and self-denial, in which you will often be expected to achieve impossibilities by transforming dulness into bright parts, and obdurate depravity into virtue, and in which your best services will not seldom be rewarded with want, ingratitude, murmurs, and even positive insult.

The man who should begin the rearing of a magnificent edifice by employing an architect and giving him unlimited authority to expend to any amount, would be set down by the world as little better than insane. This is not the way in which prudent men enter upon an important undertaking of any kind. They require, first of all, accurate and detailed estimates of each class of expenditures involved in it ; they look narrowly into the state of their own finances ; and from a careful comparison of the results, they make up their decision as to the course which prudence dictates to be

pursued. If so much forethought and caution are necessary to the comparatively narrow and temporary objects here alluded to; if they are deemed both the evidence and the result of true wisdom,—of how much greater importance is it that they be employed by him who is engaged in weighing the considerations that are to determine him in the choice of a profession or business for life. This is always, whatever be the particular pursuit to be decided upon, an affair of serious import, and worthy of deep consideration and patient examination; but there are circumstances connected with the profession of teaching, of a peculiar nature, and demanding more than ordinary deliberation. Every profession has its trials and its drawbacks; that of teaching has an accumulation of them sufficient, if duly considered, to appal any but the most resolute spirits. In addressing myself to young teachers, and to those who have the business of instruction in contemplation, it seems proper to commence by a brief and unvarnished exposition of the peculiar labours and vexations incident to the profession which you have either already entered upon, or hold in near prospect.

It would seem, upon a superficial view of things, a principle both natural and just that every pursuit should be honoured in proportion to its utility. Such a conclusion would be neither weak nor preposterous on the

part of one unacquainted with the actual character and conduct of mankind ; but a very limited experience of human affairs is enough to convince any one that nothing could be farther from the truth. Honour is a quality which attaches rather to what is rare than to what is useful ; a meed more readily accorded to exalted talents than to eminent worth ; the reward more frequently of a difficult achievement than of that silent but diffusive beneficence which, like the ivy, courts the shade, and, like it too, seeks to include in its comprehensive embrace every object within its reach. Thus, the most worthy, industrious, and successful cultivator of the earth does not receive a moiety of the applause bestowed upon the victorious general, fresh from the slaughter of uncounted hosts, or upon the poet of superior genius, even though he may have prostituted the powers conferred by the Creator for nobler purposes, to the insidious dissemination of pestilent errors and the uprooting of all morality.

In prosecuting your labours as an instructor, numerous objects will claim your attention, and you will have to deal with a great diversity of tempers, and almost every variety of intellectual endowment. You will have pupils of various ages, engaged in many different branches of study, each of which must receive its due share of attention. Your pupils will have

to be ranged in classes according to their respective ages, previous attainments, and actual capacities. This is a work requiring judgment, patience, and much reflection. The morals and manners of your scholars, as well as their intellectual training, must be constantly cared for and attended to. Their various talents must be directed to their proper objects, and their mental and moral development watched, marked, encouraged, and promoted in every conceivable way, and by every suitable appliance. You will have to find means to rouse the sluggishness of one and to correct the waywardness of another; to encourage the timid and restrain the impetuous; to check vicious propensities and foster every opening virtue; to force information upon the dull, to incite the idle to diligence, to strengthen good principles where they already exist and implant them where they are deficient, and to form in all, habits of order, industry, attention, patience, and obedience. It cannot surely be denied that these duties, and such as these, require, for their due performance, solid talents, copious knowledge, correct judgment, great self-command, sleepless vigilance, and a deep insight into the springs of human conduct. These qualities, zealously and successfully employed in imparting to the young the principles of conduct and the elements of science, may well excite the admiration, but can scarcely call

forth the envy, of the members of any other profession.

The obligations enumerated above, as they are peculiar and appropriate to the profession, though they mark the laborious nature of the teacher's occupation, cannot be properly considered grievances, and do not therefore afford any just ground of complaint. They are undoubtedly the source of much perplexing anxiety, exhausting labour, and vexatious embarrassment; but if they were the only or the principal causes of trouble to the schoolmaster, he would have great occasion for rejoicing. His sorest vexations, and the greatest trials of his patience, spring from a different source,—the officious interference and dictation of parents and other relations of the pupils. Far be it from me to blame the anxiety of a parent in reference to the education of his children. It is not only excusable in him, but it is his duty, to look narrowly into their progress, and if this is not such as to satisfy him, to examine into the causes of its slowness. When this is done in a becoming spirit and manner, the teacher has no reasonable ground of offence, but, on the contrary, he will rejoice in the opportunity of explanations, probably every way desirable for all the parties concerned.

This is not what I blame. My complaint is aimed against a practice, not more humiliating to the teacher,

than it is prejudicial to the pupil's progress in knowledge and virtue. Parents often entertain feelings of distrust and contempt towards those to whom, nevertheless, they are willing to commit the dearest interests of their offspring. It were well if these sentiments were confined to their own breasts. But this is seldom the case. "They generally communicate them to their children, and thus provide additional vexations for their teachers. Instead of impressing on the minds of their offspring that reverence for the preceptor, which should give weight to his advice, and efficacy to his instructions, they teach them to despise his authority, by allowing an appeal from it to themselves ; they encourage the pupil to sit in judgment on his teacher, and to make a report of his diligence, his temper, his talents, and his whole conduct in school." This is as injurious to the scholar, as it is insulting and mortifying to the master. Nevertheless, there are multitudes in the constant habit of speaking contemptuously in the presence of their children, of those whom they have employed to be their instructors, and of catechizing them in the manner here indicated. I do not say that all parents do it, or even the majority ; but it is done by numbers, and that teacher may esteem himself as singularly fortunate, who has been, even for the brief space of a few months, engaged in the business of instruction

without personal experience of the disposition upon which we are animadverting.

It is surprising how often parents mistake the real dispositions and talents of their children, and how frequently they are ignorant of their true habits. Every teacher, who has been for many years in the profession, could reveal astonishing facts in illustration of this point. My own memory is burdened with them. I have had arrant and inveterate liars placed under my care, with the assurance on the part of the parent, that, if there was any vice from which his son was free, it was that of lying — that he did not in fact believe he had ever told a lie in his life! Mistakes of this kind occur still more frequently among parents with respect to the intellectual powers of their offspring. These errors are unfortunate in every respect, but their effects fall with peculiar weight upon the poor schoolmaster. They give rise to unreasonable expectations, and when it is found that the improvement of the child does not tally with the ill-founded opinions of the father or mother, parental partiality, the source of the first error, now commits the second of ascribing the defect, not to any want of talents in their son or daughter, but to the negligence, mismanagement, or inability of the teacher. "The father is too often inclined to proceed with something of the spirit and impetuosity of the ancient phi-

losopher, who, when he found the pupil illiterate, without further inquiry chastised the preceptor." Whenever this is the case, you may expect to be overwhelmed with reproaches, which it is of course impossible to prevent by removing the cause, the mental imbecility of your pupil, and which you will not be likely to diminish, either in number or pointedness, by an unvarnished statement of the truth respecting the child in question.

Another thing to which you must make up your mind to submit, if you become a teacher, is an unjust depreciation of your merit by the public generally, and a most unreasonable degradation from your proper rank in society. Most men are agreed that the office of a teacher is one of great utility, and they will even allow that to exercise it properly requires power and attainments of a high order; but it will not be asserted that it is held in proportional esteem. The fact is far otherwise. The title of schoolmaster, which ought to be an honour to any man, and which I believe in God will one day become so, now rests like an incubus on those who wear it. Parents do not hesitate to entrust the intellectual and moral education of their offspring to men whom they will not admit into their drawing-rooms, except perhaps occasionally by sufferance, and as an act of special condescension. The consequence

of this general and extraordinary exclusion of teachers from the best circles of society, as impolitic as it is unjust, has been to inundate the profession with quacks, pretenders, ignoramuses, and adventurers of every grade. Whatever disadvantages or drawbacks may be connected with the other professions, this one source of consolation at least is common to them all, that their members, if there is nothing in their characters to prevent it, are considered as on a footing of equality with the best of their fellow-citizens. But the teacher, as such, is not held to be entitled to respect. On the contrary, to be a schoolmaster is to be despised, ridiculed, sneered at, and either entirely shut out of respectable society, or barely tolerated there, as something little short of a positive nuisance. It has been said, with equal truth and beauty, that the general idea of a schoolmaster seems to be that of an humble drudge in the garden of knowledge; who digs the soil, and trains the plants, indeed; but who cannot taste the beauty, or understand the value of the flowers and fruits. Notwithstanding this low estimate in which the instructors of our children, as a class, are held, they are expected to possess qualities and qualifications such as rarely fall to the lot of humanity.

“In enumerating what were in his judgment the requisite qualifications of an instructor of youth,

Quintilian has drawn such a literary and moral character, as would, indeed, do honour to any profession ; but which human frailty forbids us to hope will frequently be found : yet the idea of the ancient rhetorician, however exalted, seems by no means equal to the popular expectation of the present day. If we consult the sentiments and conduct of the less intelligent and less liberal part of the community, it will appear that the master of a school is required to possess, like the hero of a romance, not only talents and virtues above the ordinary endowments of humanity, but such contrarieties of excellence as seem incompatible with each other. He is required to possess spirit enough to govern the most refractory of his pupils, and meanness enough to submit to the perpetual interference of their friends ; such delicacy of taste as may enable him to instruct his scholars in the elegancies of letters, and robust strength enough to bear without fatigue the most incessant exertions ; skill adequate to the performance of his task, and patience to be instructed how to perform it. He is required to have judgment enough to determine the most proper studies for his pupils, and complaisance at all times to submit his own opinion to the opinions of those who have employed him ; moral principle sufficient to ensure on all occasions the faithful

discharge of his duties, and forbearance to hear those principles continually suspected, and his diligence and fidelity called in question. It is expected that he will feel the conscious dignity which science confers upon its possessor, and yet descend without reluctance to teach infants their alphabet; that he shall be daily exposed to the severest trials of temper, but neither require nor be allowed any indulgence for its occasional excesses; and that he be able to secure all the good effects of discipline, without the use of the only means that ever yet procured them.”*

To these annoyances, and such as these, every teacher of youth, whether in academies or common schools, is constantly exposed. None may indulge the hope that the trials which come to all will not fall to his lot. You must expect them, and be prepared to meet them; or you had better give up at once and forever all idea of a pursuit in which you will be doomed to continual disappointment, mortification, embarrassment, and disgust.

But when you have performed all your duties with conscientious zeal and unquestionable success, what pecuniary recompense may you look for? Alas! when will parents be willing to pay half as liberally for the

* Barrow.

culture of the mind and heart of their children, as they are for their bodily adornments and external advantages, for the furniture of their houses, the splendour of their equipages, and those very amusements, which demoralize while they gratify, and are therefore not only useless but hurtful? They dole out the miserable pittance which is all they are willing to pay for the education of their sons and daughters, as if it were their heart's blood. I do not say that this is always the case; there are happily many honourable exceptions, and they are every year becoming more numerous; still with respect to the multitude I have stated the simple truth, as every man of observation, and especially every teacher, well knows. The price paid for instruction bears no proportion, I do not say to the intrinsic value and certain advantages of instruction, but to the ratio of prices in other things, and for other and inferior kinds of labour.* Multitudes of schoolmasters lack a decent subsistence; few, in whatever

* "The school-returns of Massachusetts and New York, for the year 1834, show the following results: in the former of those States the average sum paid for instruction in each school-district was a hundred and fourteen dollars; in the latter, for the same year, it amounted to only seventy-two dollars."—*Hints on Popular Education*.

class of institutions employed, can hope for any thing beyond that; fewer still can look forward to a remote independence; and none can flatter themselves, except through the influence of the grossest delusion, with the expectation of affluence.

But are there no bright points to relieve the darkness of the picture we have sketched? Yes, there are; but I can only direct your attention to them, and leave you to dwell upon them at your leisure. In the first place, teaching is a profession which opens a broad field of usefulness. There is no calling in which a man, possessing the requisite qualifications, and actuated by the right spirit, can render himself more truly a blessing to his species, than in this. Again: in whatever estimation the profession is generally held, it is really honourable as well as useful. It is honourable in itself, it is honourable on account of the results which it produces, it has been made honourable by the talents of some of the ablest men and brightest geniuses the world ever saw. It would be easy here to present an array of great names of men, who have been, at one period or another of their lives, engaged as school-masters. The list would be graced by such names as Isocrates and Quintilian among the ancients, Milton, Johnson, and Parr, among the moderns, and by those

of many of the ablest statesmen, dead and living, of our own country. As a third redeeming consideration, it may be mentioned that the profession of teaching is gradually, not to say rapidly, rising in public estimation. The generality of men, and especially men of intelligence, respect it more than formerly, and to those engaged in it they yield a greater measure of confidence and sympathy.

SECTION II.

Begin your school by forming a regular plan of government ; settle in your own mind the principles by which you will be guided in your little administration ; propose to yourself certain definite results, and aim steadily at their attainment.

An adherence to the spirit of this principle is necessary to success in every pursuit of life. Without it, the merchant, the agriculturist, the manufacturer, the statesman, the philanthropist, and the Christian, must each fail of securing all those results which a regard to it would at least aid him in attaining.

To the successful management of a school, this principle is of indispensable necessity. A hap-hazard kind of government, a government whose very principles are the sport of caprice and circumstance, and whose measures are dictated by momentary impulse, is in fact no government at all. It is worse than none ; for its inevitable failure to secure any of the ends of good government, its utter inability to enforce while it claims authority, must necessarily result in various bad effects

on the moral character of the pupils, as well as materially interfere with the improvement of their minds. It will produce a habit of insubordination, self-will, resistance to all authority, and contempt for those who exercise it, the baleful consequences of which may spread themselves out over the whole of existence. It may issue, there is no security that it will not, in tainting the entire character, in drying up the sources of virtue, and casting a blight over all the useful powers of the man.

These brief considerations will be sufficient to show you the importance of this direction. You cannot govern well, and therefore not usefully, except in conformity to a settled plan, in accordance with certain fixed principles. And this plan ought not to be the hasty concoction of an hour, a day, or even a week. It should be long and deeply pondered. The lights of experience should be consulted, as far as they are within your reach, whether in books or in the conversation of older teachers. Your own ideas upon the subject should be matured, digested, and arranged. You should say to yourself,—“I am about to assume a fearful responsibility, such a responsibility as is entrusted to no other men, except those engaged in the same profession with myself. The training of immortal beings, so that they may fulfil their high destiny aright, is

committed to my hands. Under my guidance, their powers are to be developed, their minds furnished with knowledge, their principles matured, and their habits formed. I must lay my plans both of instruction and government with reference to these great ends; and then adhere to them with undeviating firmness and consistency, except so far as larger knowledge and experience shall convince me that they are defective, and need amendment." If you are actuated by this spirit, you will meditate long and deeply; you will form your plan of government with caution and deliberation; you will not change it, or even introduce important modifications, lightly; and success can hardly fail to crown your labours. On the other hand, indecision, inconstancy, levity, a vacillating spirit, in governing your school, will inevitably destroy your pupils' respect for you, and materially abridge your usefulness.

It is not of essential importance what your particular system of managing is. There may be a dozen plans, all of which, in the hands of skilful teachers, would be equally efficient. It is only necessary that it should be founded in a correct knowledge of human nature, that it should be adapted to the circumstances of your school, and that it should be adhered to with constancy and prosecuted with vigour. While, therefore, it is true that *some* general plan of government is indis-

pensable to the order of every school and to the improvement of the pupils of every school, it is also true that different teachers will fall upon different principles of organization, according as their habits of thought, feeling, and action vary. It is not possible, it is not even desirable, that all should adopt the same system. Some are incapable of applying successfully one set of principles, in whose hands a different organization would be entirely successful. No system will ever be efficient from the force of its inherent qualities; the best must depend for its ultimate and complete success on the zeal, ability, and faithfulness of the teacher.

SECTION III.

In forming your plan of government, avoid the multiplication of trifling rules ; seize upon principles as comprehensive as possible for your administrative laws ; and be careful to draw a broad line of distinction between your rules and those eternal principles of morality which have their foundation in the revealed will of God, and are therefore obligatory upon all rational creatures, every where, and at all times.

A course of procedure, opposed to the principles here laid down, will subject you to manifold vexations and perplexities. If you undertake to frame a code of laws, wherein every particular duty shall be enjoined, and each individual offence forbidden, you will swell your catalogue of injunctions and prohibitions to a number that no child can retain in his memory ; and unless the act forbidden be one of manifest impropriety, the young transgressor will be liable to be punished for an unavoidable forgetfulness, rather than for any real obliquity. In framing such a code, you will also necessarily omit many things that would be obviously em-

braced within the comprehensive grasp of some general principle, and you will consequently be obliged occasionally to overlook offences that the delinquents knew to be such, because they were not in the bond—not enumerated in the list of specifications. Besides this, such a detailed enumeration of obligations and transgressions will leave you less latitude for varying your treatment of particular offences, according to the varying dispositions of your pupils, and the different circumstances under which they were committed.

The influence of broad general rules will moreover be good, as far as it goes, on the intellectual development and character of your pupils. Its tendency will be to accustom them to take wide views, to familiarize them with the principle of classification, and to habituate them to the process of generalization. This is an incidental advantage worthy of consideration in estimating the value of the principle now under discussion.

On the general question as to the comparative merits of the two systems, I can speak with the authority of experience. I have tried both plans myself, and have seen them tried by others; and the result is a firm conviction that the fewer rules a teacher can get along with, so that they cover the whole ground necessary to be embraced in such a code, the better it will be in every respect, both for himself and his scholars. Six

rules are better than six hundred. One of the greatest evils incident to civil government is the excessive multiplication of penal statutes. This is one prolific source of litigation. It makes a resort to legal knowledge often indispensable, and renders legal processes tedious and expensive. The enactments of the British Parliament, unrepealed, and therefore still in force, fill several hundred quarto volumes. This is loudly complained of by some British writers.

Mr. Jacob Abbott, well known by his numerous practical publications, who conducted for several years with eminent success the Mount Vernon Female Boarding-School, in Boston, says that he had but one rule in that establishment. There is perhaps a little affectation in this declaration, as it is evident from his account of the school, that there were in effect several rules, which, however, in order to have but one nominally, he calls arrangements. A single rule for all the operations of a school is, moreover, an excess of generalization. No principle can be found broad enough to embrace legitimately a range of particulars so multifarious and so numerous. Nevertheless, the principle is a sound one, and practically important, that the rules of a school should be as few and as comprehensive as may be consistent with vigorous government and true philosophy.*

* "I feel very strongly impressed with a conviction that the

There is no necessity for incorporating in a code of school laws those general, universally recognized, eter-

evils which have resulted to community, in consequence of a perversion of moral sentiment and feeling, occasioned by particular laws, have sometimes been greater than those which would have accrued, had the crimes, which those laws were intended to prevent, been suffered to pass unnoticed and unrestrained. I think it might satisfactorily be shown, many laws have rather increased than discountenanced crime. These observations, if just, suggest a consideration of practical importance, in respect to the mode of government which should be adopted in schools, and indeed in families, which is, that there should be as few positive enactments, or rules and regulations, as may consist with the regulation of the school, in outward conduct.

"When laws abound, a school may be governed, but it is next to impossible that the moral sentiment should not be hurt by them. For in each of these laws, a standard is set up, of different graduation from the law of God, which will therefore lead away the mind and heart from the great and abiding principles of moral truth and worthy action. Could all the erroneous opinions and corrupt sentiments to which laws have given rise, with all their dreadful consequences, be presented to view, so many and so great would they appear, that at first thought, many would come to the conclusion, which I once heard expressed, that our legislature might be a good thing enough, and we could well afford to support it, if when together, they would enact no law, but that the expense of the body and the burden of the laws together were beyond our ability to bear."—*Mr. Perry's Lecture before the American Institute on Primary Education.*

nal laws of morality, contained in the Holy Scriptures. There is, on the contrary, an obvious impropriety in doing so. The object of the rules of a school is to make that duty which would not be so but for their existence. The province of these enactments, therefore, lies wholly without those immutable principles which are at the foundation of all duty. A violation of any of these principles is wrong in itself; it is wrong at all times; it is wrong under all supposable circumstances; it is wrong in every accountable being. The master cannot enact these laws; he ought not to pretend to do it. He may enforce them; nay, he must enforce them, or he is derelict to duty, and unfit for his office. But he should be careful to distinguish between his rules and the laws of God, and never to go through the mockery of re-enacting the latter. It is admitted that the obligation to obey wholesome rules established by the master of a school is a sacred obligation; it is admitted further, or, if you please, contended, that both obligations repose ultimately upon the same eternal basis — the will of God — but there is, nevertheless, a manifest distinction between them, which ought not to be overlooked, or confounded to the pupil's apprehension.

SECTION IV.

Let your pupils distinctly understand, and feel, that your will is the supreme law ; establish your authority upon a firm basis ; and require invariable, unconditional, unhesitating submission to it.

This principle is fundamental. There cannot be such a thing as good government either in a family or a school without an adherence to it. I do not mean to say that you should act without reasons, or that you should not occasionally and even frequently explain to your pupils the reasonableness of your requirements and prohibitions. On the contrary, I think such explanations not only proper but necessary ; but I would have you carefully avoid producing the impression on the minds of your pupils that they have a right to demand or expect that you would always tell them the wherefore of your actions. Let them know that you have satisfactory reasons for all that you require and forbid ; let them feel, rather as an inference from their own observation, than from any express declaration of yours, that you invariably act from a sense of duty ; but, at the same time, let them as distinctly understand

that it is their business to obey when you command, without seeking to know, in every or in any given case, why you pursue one course rather than another.

The importance of this principle is developed with so much force and clearness in one of the Lectures* delivered in 1831 before the American Institute of Instruction, that, with this general acknowledgement, I shall avail myself freely of the thoughts and in part of the language of that excellent essay. The first step, says the author of that paper, in substance, which a teacher must take, in entering upon the care of a school, is to obtain the entire, unqualified submission of his pupils to his *authority*. We often err when designing to exert a moral influence, by substituting, throughout our system of government, persuasion for power; but we soon find that the gentle winning influence of moral suasion, however beautiful in theory, often falls powerless upon the heart, and we must then have authority to fall back upon, or all is lost. There are some parents whose principle it is not to require any thing of their children which they cannot understand and feel to be right. The mother, in such a case, forgets that a heart in temptation is proof against all argument; and the simple question of going to bed, where this is the system, sometimes requires a parental pleading of

* Mr. Jacob Abbott's.

an hour, in which the mother's stores of rhetoric and logic are not seldom exhausted in vain.

Teachers, too, sometimes resolve that they will resort to no arbitrary measures. They imagine that, if they clearly explain the nature of duty, and vividly set forth the happiness arising from the performance of it, their pupils will be led to love what is right for its own sake, and that the aid of arbitrary authority may be entirely dispensed with. But the plan fails. It always has failed, and it always will. However much men may differ in their theory of human nature, it is very generally agreed by those who have tried the experiment, that neither families nor schools can be preserved in order by eloquence and argument alone. There must be **AUTHORITY**;—authority not, indeed, founded upon caprice, nor liable to become the sport of every momentary impulse, but so far arbitrary that the teacher's simple will must be to the pupil in the place of all other argument or explanation. The pupils may not often feel it; they ought not to be made to feel it more frequently than is absolutely necessary; but they must know that it is always at hand, and must be taught to submit to it as to simple authority. The subjection of the governed to the will of one man, in such a way that the expression of his will must be the final decision of every question, is the only government that will

answer in school or family; a government not of persuasion, not of reasons assigned, not of the will of the majority, but of the will of the one who presides.

The experiment has been tried of a republican form of government in schools, and has been in some instances attended with considerable success. But it is the *form* alone that has been tried. The experiment of a government, republican in reality, has never, to my knowledge, been attempted in any school. I mean by a really republican government, the entire relinquishment of the concerns of the school into the pupils' hands, so that the master stood completely aloof, feeling neither anxiety nor responsibility except in the duties of instruction. A republican form may succeed, where the teacher has the genius to govern himself *through* all the machinery of the forms. In such cases the forms may sometimes do much good; but the real, honest, *bona fide* surrender of a school into the hands of its pupils, is an experiment which no projector has yet, I believe, had the boldness to try.

While the master of the school must thus really have full control, the tone and manner of authority need not be, and ought not to be, continually employed in the management of the pupils. What I contend for is that the authority itself should exist, and be appealed to frequently enough to show its existence and its power.

This will be for the most part sufficient. All the ordinary arrangements of a well regulated school will go on without it. A request will be complied with as implicitly as a command obeyed. But in order to feel safe and strong, the teacher must possess power to which he knows he can at any time appeal. And it is not useless while it lies dormant. The government of the United States employs its hundreds of workmen at Springfield and at Harper's Ferry, in the manufacture of muskets. The inspector examines every one, as it is finished, with great care. He adjusts the flint; he tries it again and again, until its emitted shower of sparks is of the proper brilliancy; and when satisfied that all is right, he packs it away with its thousand companions, to sleep probably in their boxes in quiet obscurity forever. A hundred thousand of these deadly instruments form a volcano of slumbering power, which has never been awakened, and which, it is to be hoped, never will. The government never makes use of them. One of its agents, a custom-house officer, waits upon a merchant for the payment of a bond. He brings no musket. He keeps no troops. He comes with the gentleness and civility of a social visit. But the merchant knows that, if compliance with the just demand of his government is refused, and resistance to it is sustained, force after force would be brought to bear upon him, till

the whole hundred thousand muskets should speak with their united and tremendous energy. The government of these United States is thus a tremendous engine, working with immense momentum; but the parts which bear upon the citizens conceal their power by the elegance of the workmanship, and by the slowness and apparent gentleness of their motion. If you yield to it, it glides smoothly and pleasantly by; if you resist it, it crushes you to atoms.

Such, as far as possible, ought to be the character of all government. The teacher of a school especially must act upon these principles. He should be mild and gentle in his manners; in his intercourse with his pupils he should, on all ordinary occasions, use the language and assume the air, not of stern authority, but of request and persuasion. But there must be authority at the bottom to sustain him, or he can do nothing successfully, especially in attempting to reach the hearts of his pupils.

One of the first things to be done, then, by a teacher in assuming the charge of a school, is to obtain complete and unqualified command of it. This is to be done with as much gentle dexterity as possible, but it must in some way be *done*. The pupils must understand that the will of the master is there the supreme law. This will must, indeed, be founded on just and equitable prin-

ciples ; but the teacher is not accountable to his pupils for those principles, and must not allow himself to be held accountable by them. He may, when he thinks it best, and doubtless he often should, explain his reasons, but he ought to guard against their supposing that their obedience is to be founded on their conviction of the propriety of his requirements. The school must learn to submit to authority as such. No community of children is capable of being well governed by argument and persuasion alone. These methods may generally succeed, but they cannot be relied on. They will do upon a smooth sea in pleasant weather, but we must have very different ballast aboard in a storm.

On the means of obtaining the proper ascendancy over your pupils, I shall not now enlarge. I speak in this connexion only of its absolute necessity in order to enable you to do any thing efficiently in the way of governing your scholars, and especially of governing them by the force of moral suasion. Two reasons may be assigned for this necessity. The man who has not the full, unqualified, complete control of his pupils, must spend most of his time, and wear out his spirits, in preserving any tolerable order in his dominions ; and secondly, he whose authority is not established, respected, and implicitly submitted to, will be so constantly vexed and fretted by the occurrences around

him, that all his moral power will be neutralized by the withering influence of his clouded brow. To do good to our pupils, our own spirits must be composed and at rest: — and especially, if we wish to influence favourably the hearts of others, our own must rise above the troubled waters of irritation and anxious care.

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SECTION V.

Seek continually, by prayer, Divine aid and guidance in the performance of your duty; cultivate in your heart, and manifest in your life, a spirit of sincere, though unostentatious piety.

It is the province of the moral philosopher to examine into the principles on which the efficacy of prayer depends. It is enough for our purpose that its efficacy be admitted; as it undoubtedly will be by every believer in divine revelation. The connexion between the offering up of devout prayer and the reception of blessings from God, is repeatedly, pointedly, and fully set forth in the Sacred Volume; and examples of this connexion abound therein, in the answers vouchsafed on numerous occasions to the supplications of the pious, and recorded for our instruction and encouragement. Many remarkable instances of answers to prayer are on record in the history of the Church since the "sayings of the prophecy of this book" were closed; and many others, equally striking and indubitable, exist in the consciousness of the humble petitioner, which have never been

revealed to the world, and will never be known, till the disclosures of the last day proclaim them to the universe.

The efficacy of prayer admitted, it will scarcely be asserted that there is any class of persons who stand in greater need of superior aid and enlightenment in the fulfilment of their duties than schoolmasters. These duties are not only extremely arduous and toilsome, but they require, for their successful discharge, a quickness and accuracy of judgment, a fertility of resource, an almost intuitive perception of what is expedient on sudden emergencies, demanded by few, if any, other occupations. "*In all things*, let your requests, by prayer and supplication, be made known unto God;" "*if any man lack wisdom*, let him ask of God, who giveth to all men LIBERALLY, and upbraideth not;" "*in all thy ways*, acknowledge Him, and He will direct thy steps;" are precepts and promises, whose obligation is acknowledged by multitudes of instructors, and whose sustaining power has been proved by them on more than one occasion in the management of their schools.

But it is not merely in the positive answers graciously accorded to humble, importunate, and believing prayer, that the praying teacher learns the value of the high and honourable privilege of drawing nigh to God, and speaking freely with Him who is not only an all-

powerful Creator and righteous Sovereign, but a merciful and condescending Parent. The constant and conscientious discharge of this and other religious duties tends to beget a temper of mind and a habit of acting, and to impart a weight and authority to his opinions and conduct, highly favourable to the success of any plan of government he may have adopted. The ascendancy of the Christian spirit in a man imparts a dignity of character, a strength and integrity of principle, an amiability of temper, a straightforwardness, modesty, gentleness, patience, forbearance, self-control, firmness, and consistency, favourable to honourable success in any business or profession. But these qualities are of especial value in him whose office it is to guide, instruct, and govern the young. Where they are possessed in any considerable degree, and they will be possessed, other things being equal, precisely in proportion as Christianity reigns in the heart, the task of governing a school is already more than half achieved. If, then, you would not only restrain the waywardness of your pupils, so as to secure a good degree of order in your school-room, but desire at the same time to communicate a love of order, a thirst for moral excellence, and a hatred of whatever is mean and vicious, cultivate assiduously these attributes and dispositions. No single means will be found so efficacious as prayer ;

and without this, all other means will be either wholly unavailing, or only partially successful.

The habit of praying with and for your pupils, and of seeking divine guidance in your treatment of them, will be attended with another advantage, which deserves to be noticed. It will increase your interest in them, strengthen your love for them, and make you more watchful of opportunities for doing them good. Where these feelings really exist, they will shine out; and the manifestation of such sentiments towards those under your care cannot fail to enlarge your influence over them, and thus to render the task of governing them easier and more sure.

Piety, ardent but enlightened, full of sympathy though free from cant and ostentation, and existing rather in the conduct than on the tongue, is one of the most important qualifications of an instructor of youth. It may almost be said to be an indispensable qualification; certainly it is indispensable to the right discharge of the highest and most important of his obligations. There is no man of correct moral feelings, who would not recoil at the bare idea of an irreligious minister of the gospel. Personal religion is thought by all to be an essential prerequisite to the proper exercise of the functions of that office. Yet there are not wanting strong points of analogy, and even of actual identity,

between the duties of the minister and those of the school-master. That teacher entertains but a low and narrow view of the duties of his office, who thinks them limited to the preservation of order in his school, and the communication of mere secular knowledge. To educate aright is to have respect in our training to the whole nature of man. He who forgets his immortality, stops short at the threshold of education. To limit our views, in educating young immortals, to the present transitory scene, and to omit all reference to that interminable and unchangeable state of existence which is to succeed it, is rank folly ; it is absolute madness, and a heinous sin in the sight of God. It would be unspeakably more preposterous, as well as wicked, than to set out on a voyage to China in a leaky vessel, and with but a single day's provisions and water. It is true that the aid in governing a school derived from the faithful and judicious inculcation of the great truths of the Christian religion, is incidental, not capital ; this is not the object of it, though it is one of the effects ; it is, therefore, not to be overlooked or disregarded.

SECTION VI.

Make the Word of God your constant study, for the double purpose of becoming familiar with its principles and imbued with its spirit.

The knowledge derived from this wonderful volume—wonderful in every aspect in which it can be considered—is the most valuable auxiliary in furthering almost all the useful purposes of life. It is, however, especially valuable to all who have any thing to do with the government of others. I do not hesitate to avow the opinion that a comparatively small portion of that volume, the single book of Proverbs, contains maxims and conveys knowledge of more substantial utility to the statesman and legislator than any treatise that has ever been written on Political Economy or the Principles of Government, however original, learned, able, or comprehensive it may be.

It is not my purpose at present to enter into the general question of the value of the Bible, and its beneficial influence on the character and happiness of man; but simply to inquire how the study of it can be made available for the particular object under consideration.

1. In answer to this inquiry, it may be remarked, first, that the general effect of this study will be to improve the understanding and judgment, an improvement the connexion of which with successful school-government is perfectly obvious. The study of the Holy Scriptures tends to this result in three ways;—it leads to self-examination, it familiarizes the mind with exhibitions of the most exalted wisdom, and it habituates us to the contemplation of scenes of awful grandeur, power, and sublimity. These principles are so simple, and their truth so apparent, that they hardly require any proof, and an extended illustration of them would occupy more space than can in this work be allotted to such an object. We will, therefore, pass to other considerations, having a more special bearing upon our present inquiry.

2. The Bible is the grand repository of moral principles, an unerring guide on all questions of duty, an authoritative exposition of the Divine Will, the only unquestioned and unquestionable standard of right and wrong. If this be a fair account of the book, it needs no reasoning to show the great value to a teacher and governor of youth of familiarity with its contents. The least reflection in the world, the most limited knowledge of the principles of mental philosophy, the narrowest range of observation, must be sufficient for this

purpose. The Bible does not teach moral philosophy in set rules, by chapters, sections, and paragraphs. No formal attempt at systemizing is made throughout the whole of it, if we except the Ten Commandments, delivered to Moses on Mount Sinai,—that wonderful body of laws which, within the compass of less than half a small page, contains the elementary principles of all duty. It was not designed for philosophers only, but for men of all classes and conditions. Divine wisdom, therefore, selected a style of composition, and a mode of conveying truth, suited to engage the attention of all, and adapted to the comprehension of the weak and the ignorant, while, what is scarcely less than a miracle, in not a single instance, is either liable to the charge of a want of elevation unworthy of its Author. But while it is not itself, and, for the reasons already stated, could not properly have been, a system of morality, it contains all the elements of a perfect system. Its pure and unequalled rules of living are scattered over many hundred pages, and mixed up with national and individual histories, with prophecies, with sacred songs composed on various occasions and for divers purposes, with parables, proverbs, conversations, and letters, and with that rapt and mystical vision, so full of poetry, so redolent of heaven, which closes the Canon of Scripture. The teacher who is master of these rules, who

has them all arranged in due order, and who can bring forth from this rich treasury things new and old, will possess an advantage, in the government of his pupils, over one who is deficient in this respect, that can scarcely be appreciated; certainly it would be hard to overrate it.

3. One of the most important elements of government is a supply of adequate motives to the practice of what is right, and of dissuasives from the commission of crime. It is the sense of this necessity in civil governments which has erected the gallows, reared prisons and houses of refuge, forged the fetters of the convict, and invented all those instruments of terror, which keep the bad passions of men in check. It is a similar feeling which has caused many schoolmasters to establish codes of laws for their little communities, not indeed as bloody as that of Draco, but originating in the same mistaken views, founded on the same false principles, and partaking of the same savage spirit. Now, the Bible not only contains the best moral rules that have been or can be framed, but it is also a magazine of motives, true in themselves, wide in their range of considerations, perfectly adapted to human nature in all ages and situations, elevating in their effect on character, and which ought to be influential with every human being; to yield to which, moreover, is our glory

and our safety, but to resist them is both our shame and our ruin. Terror is the great instrument of restraint in most governments invented by men. The Bible also deals out terrors to the obstinately hardened; the irreclaimably wicked, which ought to make them tremble with horror, and their blood freeze in their veins. But God declares that judgment, or punishment, is his strange work; and threatenings, though not omitted, are certainly far from being the leading topic in his Holy Word. That blessed book appeals, with a pathos, a force, and a beauty that would seem irresistible, to all the best principles of our nature, to every pure feeling of the heart. The love of God to our race; his complacency in those who are conformed to his will; the compassion, example, and comprehensive benevolence of Jesus Christ; the sure aid of the Holy Spirit in our efforts to be virtuous; the respect of the good; the approbation of our own conscience and of all holy beings; the pleasures arising from the exercise of "filial duty and affection, of conjugal and parental love, of sympathy and kindness, of strong enduring friendship, of attachment to country and her institutions, of every emotion worthy of us as social and immortal beings;" and finally, the endless glory and felicity of heavenly intercourse, and the unimpeded, everlasting progress of the saved, in knowledge and

goodness,—these are some of the motives held out and enforced in the lively oracles, to allure us from the ways of sin, and to incline our feet to the paths of righteousness, peace, and safety. Need I do more than state this simple fact to show, beyond all contradiction, the incalculable importance to a teacher, of a familiar acquaintance with the whole range of scripture motives? If he has not merely a catalogue of these motives in his memory, and their language ready upon his lips; if his own heart has been penetrated with their force, and his life is under their controlling influence, he will urge them upon his pupils with an appositeness, fervour, and practical eloquence, which cannot fail to produce a powerful effect, and materially to diminish the labour and difficulty of actual government.

4. There is but one other consideration to which I shall ask your attention, as showing the great value, to an instructor, of a deep and familiar acquaintance with the Scriptures. It is this:—These writings contain something exactly adapted to almost every possible situation and every conceivable question of moral conduct. Especially do they embody reproofs, suitable for nearly every offence that can be committed, and expressed in language terse, dignified, and forcible. If the warnings, prohibitions, and threatenings of the Bible are used, if I may be pardoned a phrase less refined

than expressive, as mere scarecrows; if they are only held up, as occasion requires, in terror over the pupils; if this is the sole use made of the blessed volume of God's Word, then it had far better not be used at all. Such an abuse of it would inevitably beget a prejudice against its whole contents, which nothing but the grace of God could ever remove, and which would constitute a most formidable obstacle to the operation of that grace. But if the teacher's own heart is imbued with the temper of the gospel, if his conduct breathes of intercourse with God, if he is clothed with the graces of the Spirit, — if, in short, the Bible is manifestly his own rule of life, — its reproofs, solemnly and seasonably administered, will be the most efficacious that he can employ, and no fear need be entertained of the effect indicated in the preceding sentence. Many a teacher could bear testimony, from his own experience, to the force and justness of these views and principles. Let me entreat you, then, to make the Word of God the subject of your diligent and prayerful study and meditation. It is an inexhaustible mine of facts, principles, and sanctions; — facts upon which the mind can repose with perfect confidence, principles stamped with Heaven's own seal, and sanctions backed by almighty power. It will cause light to arise in darkness, hope to beam through despondency, and joy to mingle with

your sorrows : it will be strength in your hour of weakness, refreshment in the midst of weariness, and support under all your trials : in short, it will be your best friend, guide, and counsellor, on all trying emergencies and all doubtful questions.

The Rev. T. H. Gallaudet, a high authority in whatever relates to the training and discipline of the young, in speaking of the Bible as an instrument of government in families and schools, holds the following language :—

“ *My son, give me thine heart.* Let this be the motto, adopted by every parent and teacher in the government of children and youth. Point them to their Father who is in heaven ; to the Saviour who died to redeem them ; to the Spirit of holiness who alone can purify their hearts. Bring them to the Bible as soon as they can be made to comprehend at all, that it is the word of God. Tell them that it is the *letter of His love*, sent to them, to them individually, to them personally. Make them feel its awful sanctions. Recite to them its wonderful history. Explain to them its doctrines and precepts, so far as they are capable of understanding them. Let them know, that by this sacred book, they will finally be judged. With tender solemnity, unfold to them what it reveals of their eternal destiny, and of the only way of securing the salvation of their souls.

Especially, let Jesus Christ, in all his endearing traits of character, and in all the fulness of his mediatorial office, be presented to them, frequently, earnestly, affectionately, as the friend of children; as the friend of sinners; as their only Saviour; who, if they trust in Him, and obey His precepts, and are faithful in His service, will assuredly guide and protect them through life, sustain them in death, and receive them, at last, to the mansions of eternal rest.

“ When children feel, or speak, or do wrong, let the parent or the teacher, with great self-possession and kindness, and yet with equal firmness and authority, reason with the little offender *out of the word of God*. Bring him to the divine standard. Convince him *of sin, of righteousness, and of judgment*, by a direct appeal to the highest of all authority, *to the declarations of God himself*. Make him perceive and feel that he has sinned against God, and done evil in *His sight*. Lead him, if possible, to a genuine contrition of soul. Make use of the occasion, to show him that he has not only this sin, but many others, to be repented of, and that he needs the forgiveness of his sins, through the merits of Jesus Christ, and the sanctification of his heart, through the influences of the Holy Spirit, before he can hope for the blessing and favour of God in this

life, and for communion with Him in that which is to come.

“I would not be understood to mean, that this is to be done at all times, with equal formality and solemnity, or that it is to be done on every slight occasion, and for every trivial offence. But the mere recital of a text of Scripture, appropriate to the character and conduct of the child, accompanied with a reference to the omniscient eye, and to *the supreme authority*, of the great Lawgiver, will, in most cases, produce an effect more sensible and more abiding, than any exhibition of *the inferior authority* of the parent or the teacher.

“The truth is,—and it has been tested in some families, and schools, and institutions for the instruction of youth,—*the more prominent the authority of God is made, speaking through His written word*, and the authority of the parent and teacher, made subordinate to it, and merely instrumental in carrying it into effect, the more easily have the child and the pupil been brought into a state of uniform subordination and obedience.

“Let the experiment be fairly tried, and it will be found, that in this, as in all other cases, God will honour and bless *his own truth,—that divine word, which is quick and powerful, sharper than any two-edged sword, piercing even to the dividing asunder of the joints and*

the marrow, and discerning the thoughts and intents of the heart."

If the author may be excused a reference to his own experience, he would add to this excellent extract his personal testimony to the great practical utility of the principle contained in the paragraph immediately preceding the last. Its truth and value have been most fully tested by him both in school and family government. The more prominent the authority of God is made, speaking through his written word, and the authority of the parent and teacher made subordinate to it, and merely instrumental in carrying it into effect, the more easily are the child and the pupils brought into a state of uniform subordination and obedience. This principle is of cardinal importance. There is scarcely any more effectual check to bad conduct, or any thing that tends in so great a degree to reconcile a child who has committed an offence to punishment. I know a little boy, not yet four years old, who has no other idea than that, whenever either of his parents whips him, it is done in obedience to the command of God. He often says, "Pa, God tells you you must whip ——, when he is naughty."

Some years ago, while Principal of the Edgehill School, I received from one of my pupils a letter, of which the following is an extract:—"You have shown

me plainly, *and convinced me*, that all disorder in school is a violation of the law of God. I know that when I break your rules, which I acknowledge to be good ones, *I sin against God*; and I will hereafter try to behave better both in school and out. I have taken much of the good advice you gave me in our last private conversation, and have found it to have a good effect in keeping me from sin. I do not tease my school-fellows now as much as formerly, but knowing it is wrong, I will try to refrain from it entirely in future."

The author of this letter was one of the most volatile, playful, thoughtless lads in the school, though possessed of many lofty and generous qualities. It is apparent from the letter, and was more apparent in his behaviour, that a thorough conviction had been wrought in him that wholesome school rules had a higher sanction than the mere dictum of the master,—a conviction that stopped not at the head, but was influential on the conduct.

SECTION VII.

Strive, by all suitable means and on all proper occasions, to convince your pupils that you love them; that you sympathize with them; and that you desire their improvement in knowledge and virtue.

It will be utterly impossible for you to produce this conviction in the minds of your pupils, unless the sentiments here enumerated really exist, and are in lively exercise, in your own hearts. "Nothing can be real that has not its home *within* us." The only sure way, as well as the easiest, to *appear* to love your pupils, is to love them in reality. The shrewdness and sagacity of children in reading the true feelings and characters of their teachers cannot be appreciated, and will scarcely be believed, by those who have not had experience of them. They are often surprising to those whose relations have been such as to give them ample opportunities of observation. I have sometimes thought their power in this respect exceeded that of the generality of adults. They are themselves less accustomed to simulation and dissimulation than older persons, and

seem to judge rather by feeling, by a species of intuition, than by observation and analysis. It will be of no use, therefore, to pretend to feelings which you have not; the best disguise will infallibly be detected; and your seeming virtues, instead of enabling you to gain the end at which you aim, will only expose you to hatred and contempt. "Empty professions of interest and attachment will not succeed; children will not be deceived by them. If you do not feel a strong spontaneous interest in the characteristics of childhood, such an interest must be awakened, or all will be in vain. The teacher who endeavours to mould the heart without entering into its feelings, and sympathizing with its joys and sorrows, will have a hopeless task; all will be cold and lifeless."

There would seem, at first thought, to be no necessity, and in fact an almost officious impertinence, in exhorting those who are charged with the education of the young, to love and sympathy for their scholars, and an interest in their behalf. These feelings are so appropriate, so natural, so indispensable to the right discharge of duty, that the question arises — What more improbable than that they should not be entertained and acted out by every teacher? But alas! for poor human nature. When the Apostle Paul, honoured with a commission direct from Heaven, and burning with zeal for

the souls of men, complains of the "war in his members," and declares that "when he would do good, evil was present with him," no wonder that the despised, neglected, insulted, and almost outcast schoolmaster, should sometimes be deficient in the principles and sentiments appropriate to his station. Nevertheless, this deficiency is wrong in itself, and destructive of his ability to be useful to his charge. And if he does not find, in the kindness and sympathy of the parent, the docility and gratitude of the child, and the honour put upon his office by the whole community, a motive to the cultivation of these feelings, he must seek it elsewhere. If this motive be wanting, as is too often the case, he will find others in a different quarter. Consider the destiny of your pupils, their dependence on you for mental and moral aliment, the claims of society, the command of Jehovah to train up children in the way they should go, and the connexion between your faithfulness and their temporal and eternal welfare and their ability to be useful to their fellow-men, and if you do not feel a warming and a dilation of heart, if your sympathies are not touched, if no kindling of love and zeal is felt within your bosom, you had better abandon a profession which you are sure to dishonour, and engage in some pursuit, in which, if you are not more

faithful to your trust, your influence will at least be less hurtful to others.

There is perhaps no more prevalent deficiency in our schoolmasters, and scarcely any that is more prejudicial or deplorable, than a want of sympathy in the joys, trials, and labours of their pupils. Most men, when they reach maturity, forget how they felt when they were young ; a forgetfulness most unfortunate and deleterious in a teacher. It prevents him from entering into the feelings of childhood, and consequently renders him incapable of appreciating the true position of his pupils. And how can he guide those whose very circumstances he does not understand ? It is like the blind leading the blind. He must necessarily often miss his footing, stumble, and fall, and can never more than partially recover himself. It is a serious business for the child to undertake to dispel the native darkness, and to correct the innate obliquities, of the mind. And what to the ripened knowledge and experience of mature years is scarcely a perceptible elevation, to those who are just entering upon this formidable task, is a real mountain, steep, rugged, and lofty, presenting to their weak apprehension an impassable barrier, and cutting off entirely their view of all that lies beyond it. He who does not understand this, cannot sympathize with his pupils in their difficulties, and will frequently attri-

bute to indolence or perverseness, what is the natural result of the blindness and weakness of infancy. From the want of a just appreciation of this simple fact, how much impatience, fretting, and vexation is often the portion of the master, and with how many scoldings, reproaches, and actual chastisements is the poor child most unjustly visited! It is no affectation, I utter the simple truth, when I declare that I have written this paragraph with feelings intensely painful; because I know how often rank injustice springs from the source here indicated,—injustice exercised upon beings who not only have no power to resist it, but who do not even know that such is the real character of the treatment under which they smart. I am strongly reminded, in this connexion, of a remark made to me by an intelligent gentleman, who has himself been most successful in his management of others, when I told him of my intention to write a book on the subject of school government. Said he, with marked emphasis of tone and manner, “My dear sir, we are deluged now-a-days with treatises on all sorts of rights—the rights of women—the rights of authors—the rights of labourers, and so on—let me entreat you to introduce in your work a chapter on the RIGHTS OF INFANCY.”

This is a capital idea. Children have, indeed, many and most important rights. They have a right to love,

patience, watchfulness, gentleness, kindness, forbearance, instruction, discipline, &c., from all who have any guardianship over them, whether natural or delegated. But of all the rights of children, none is more necessary to their happiness and improvement than sympathy. To the weak, the dependent, the imaginative, this is like the vital element; and just in proportion as these qualities characterize any human being, will sympathy be felt as a want. There will be an insatiable craving for it, and an aching void in the heart without it. The infant, after the affections have once taken root and begin to grow, is not more nourished by its mother's milk, than by the sympathy it meets in her smiles and caresses. He breathes it, he feasts on it, he revels in it, he lives by it. The affectionate wife, as, with a sense of weakness and dependency, she clings to the companion of her bosom, like the vine to the elm which it embraces, feels that she is defrauded of more than half her joy, if she meets not in the look of her husband a something that tells of reciprocated love. And none but those who are wholly absorbed in pure abstractions, or in whom the passion of avarice or ambition has ended in making self not only the centre, but the limit, of all their thoughts and desires, can live, and enjoy life, without some portion of sympathizing affection from their fellow beings. How much, then, must

the poor school-boy, tender in years, dependent in circumstances, full of the ardent imagination of childhood, and engaged in a task not indeed unpleasant, unless made so by the stupidity or unfaithfulness of the master, but certainly difficult and laborious, stand in need of this soothing, this encouraging, this sustaining — what shall I call it? I had almost written *ambrosia*, for it surely resembles in its effects that fabled aliment of the gods. The want of sympathy in teachers is, I verily believe, one great cause why children so often hate the school and every thing connected with it. No wonder that this feeling grows apace in their young hearts, when, fresh from the bosom of domestic love, the home of sympathizing hearts, cheerful looks, and pleasant intercourse, they repair to the school-room, and meet there nothing but the “awful pedagogue, secure in high authority and dread,” with his rod in hand, his dignity wrapped round him like a cloak, and repulsion—repulsion — repulsion in his eye, his features, his tone, his gestures, his words, his whole demeanour and manners.

Love is the master sentiment of the human heart, and the primary motive of all virtue. Duty and happiness both have their seminal principle in this sentiment. A remarkable prominence is given to it in Holy Writ. It is there declared to be the “bond of perfectness;” to have the pre-eminence over the brightest of

the Christian graces; to be the "FULFILLING OF THE LAW." In one or another of its numerous and varied forms, love is the grand motive principle of virtuous souls on earth, and it is destined to constitute the leading disposition of pure spirits through eternity. It is, then, our duty to cultivate this temper towards all men; how much more towards those who stand to us in the relation of pupils! You who sustain this relation, are, for the time being, in the place of parents to those under your care. This is your true position with respect to them. Your duties are parental; your authority is parental; your feelings ought to be parental; your intercourse with your pupils ought to breathe the tenderness and love of a parent, and it should be your constant endeavour to impart, as far as possible, to your little community the character of a family rather than of a public school.

If you really love your pupils and sympathize with them, there are a thousand ways in which you can and will manifest these feelings to them. Your whole conduct, as far as it relates to them, will become a mirror from which they will be continually reflected. True affection will shine forth in the patience with which you repeat time and again the same instructions and explanations; in the lively interest you evidence in every proof of their improvement; in the gentleness with

which you treat their aberrations from propriety and duty ; in the joy you feel and manifest in their sports and gratifications ; in the pleasure you exhibit as arising from their little offerings of friendship and their simple efforts to please you ; and your very severity, when severity becomes necessary, will but convince your scholars of your love for them, if it is administered in a spirit and manner which show that it springs from a sense of duty and an enlightened desire for their lasting good.

There is nothing that so invariably begets its like as love. If you desire your pupils to love you, it is only necessary for you to love them. And every wise teacher will desire it earnestly, and strive to secure it. There is no passport so sure as the personal attachment of the pupil to his confidence, open dealing, and obedience. An instructor who knows how to attach those under him to his person, has already made no little proficiency in the science of school-government. It is scarcely too much to say that if love were perfect, obedience would be so also. I do not, indeed, mean to assert that the power of attaching others is the only quality requisite to form an accomplished disciplinarian ; but I do place it in the fore-front of those qualities which are necessary to such a result. It is the most important of them all, and has this peculiar recom-

mendation, that it will double the power of all the others.

Never was the power of mutual love and sympathy between master and scholars more strikingly or beautifully displayed than in the asylum of Pestalozzi at Stantz, in the Helvetic canton of Unterwalden. His school there was founded by the Helvetic government, and maintained at the public expense; but he commenced it under circumstances the most disadvantageous and discouraging that can well be imagined. Some idea may be formed of the materials on which he had to operate from the statement of a few facts. Some parents required to be paid for leaving their children in the school, to compensate for the diminished produce of their beggary. Others desired to make a regular bargain for how many days in the week they should have a right to take them out to beg, and on this being refused, actually removed them from the institution. Upon Sundays the fathers, mothers, brothers, sisters, aunts, cousins, and other relations of various degrees, made their appearance, and taking the children apart in some corner of the house, or in the street, elicited complaints of every kind, and then either took them away, or left them discontented and peevish. The parents did not even affect to support him; but on the contrary, treated him as a mean hireling, who, if he

had been able to make a living in any other way, would never have undertaken the charge of their children.

In this unfavourable and disheartening position, Pestalozzi saw himself stripped of all the ordinary props of authority, and in a manner, compelled to rely on the power of love in the child's heart, as the only, or almost the only, source of obedience. The adoption of any of those crafty systems of rewards and punishments, by which the external subduing of every foul and unclean spirit had been elsewhere accomplished, was, under the circumstances, entirely out of the question, even if Pestalozzi had been capable of making himself head policeman in his school. The only means, therefore, by which it was possible for him to gain any ascendancy over his pupils, was an all-forbearing kindness. He felt himself unable; it is true, entirely to dispense with coercive measures, or even with corporeal chastisement; but his inflictions were not those of a pedantic despot, but of a loving and sympathizing father, who was as much, if not more than the child himself, distressed by the necessity of having recourse to such measures. Accordingly, they produced not upon the children that hardening effect which punishment too frequently has; and one fact particularly is recorded of his experience at Stantz, in which the result seemed to justify his proceedings. One of the children

who had gained most upon his affections, ventured, in the hope of indulgence, to utter threats against a school-fellow, and was severely chastised. The poor boy was quite disconsolate, and having continued weeping for a considerable time, took the first opportunity of Pestalozzi's leaving the room, to ask forgiveness of the child whom he had offended, and to thank him for having laid the complaint, of which his own punishment was the immediate consequence.

The gentleness, forbearance, and unaffected kindness and sympathy of Pestalozzi, soon made his school at Stantz a very different thing from what it had been at first. In the midst of his children, he forgot that there was any world besides his asylum; and as their circle was a universe to him, so he was all in all to them. From morning to night he was the centre of their existence. To him they owed every comfort and every enjoyment; and whatever hardships they had to endure, he was their fellow-sufferer. He partook of their meals, and slept among them. In the evening he prayed with them before they went to bed; and from his conversation they dropped into the arms of slumber. At the first dawn of light, it was his voice that called them to the light of the rising sun, and to the praise of their Heavenly Father. All day he stood amongst them, teaching the ignorant, and assisting the helpless, en-

couraging the weak, and admonishing the transgressor. His hand was daily with them, joined in theirs. He fulfilled the Scripture maxim of weeping when they wept, and rejoicing when they rejoiced. He was to them a father, and they were to him as children.

Such love could not fail to win their hearts; the most savage and the most obstinate could not resist its soothing influence. Discontent and peevishness ceased; and a number of between seventy and eighty children, whose dispositions had been far from kind, and their habits any thing but domestic, were thus converted, in a short time, into a peaceable family circle, in which it was delight to exist. When those who had witnessed the disorder and wretchedness of the first beginning, came to visit the asylum in the following spring, they could scarcely identify in the cheerful countenances and bright looks of its inmates, the haggard faces and vacant stares, with which their imagination was impressed.*

It is not, indeed, often that writers on education are able to cite so favourable an illustration of the power of love, as that just given; but the reason is that there are so few Pestalozzis in the profession. With him, the love of his pupils was little short of a passion. It

* Biber's Life of Pestalozzi. C. III.

was a fountain, from which the streams of sympathy and kindness unceasingly flowed, and went forth to water the hearts of his pupils. If it produced extraordinary effects, it was only because of the extraordinary strength of the sentiment in his bosom. The same love, existing in the heart, and acting by like discreet modes, will always produce results equally positive and striking. "A soft answer," says the inspired proverb, "turneth away wrath." The experience of centuries has confirmed the truth of this principle. So a kind word or act, a gentle and loving expostulation, the manifestation of real sorrow at the perverseness of your scholar, and, above all, uniform affection and kindness, will often subdue a spirit, that would resist all the harshness and violence that could be brought to bear upon it.

I cannot, therefore, with too much earnestness, urge upon the young teacher the importance of imitating, in this respect at least, the example of that remarkable man, whose heart was a fountain of kindness, and to whom, with all his eccentricities, the world is indebted for some valuable discoveries in the science of education. Cherish continually towards your pupils sentiments of affection and sympathy, treat them with uniform gentleness and forbearance, convince them that you are really their friends, and they will infallibly become yours. Do you ask how you can produce this

conviction in their minds, and thus make them love you? Not by costly presents, if you were even able to make them, nor yet by great sacrifices and extraordinary favours. These may all be practised from a variety of motives distinct from love; and nothing but real affection in our own hearts will beget it in others. "Straws show which way the wind blows;" so little things will make your pupils love you, but the love of your pupils is not a little thing. Show them that you feel an interest in their little sports, and sometimes unbend so far as to share in them yourself; ask occasionally some little favour of them, for even the young feel that "it is more blessed to give than to receive;" express, in suitable terms, your gratification at their simple efforts to please you, such as the presentation of a flower, an apple, a cake, or any other token of their regard; show yourself willing to comply with every request, and to grant every indulgence, not incompatible with the claims of duty and their own good: but be firm in your refusal, when you think compliance would be wrong; exhibit unwearied patience in your instructions, unfeigned reluctance in punishing, an abiding sense of your responsibility, and conscientious diligence in all your duties; and more than all and above all, show yourself deeply concerned for the souls of your pupils,—and you cannot fail to reach their

hearts. Such a course will do more to establish your authority, to give you moral power over your school, to ensure prompt and cheerful obedience, and to give an elevated and healthy tone to the character of your scholars, than all the frowns, reproaches, stripes, and embodied severity in the world.

“The fountain of all true authority in schools,” says Professor Griscom, “is that unfailing benevolence, which cannot be subdued or depressed by misconduct or ingratitude,—that untiring solicitude for the happiness and improvement of every scholar, which puts forth its manifestations in almost every look and action; and by its almost insensible, but powerful influence, works its way into every mind. There is indeed much, in the employment of a teacher, to damp the ardour of this benevolence. The volatility and the obduracy, the dulness and the mischievousness, which are sure to be found in a school of considerable numbers, make continued drafts upon the kindness of the master, and will oft times exhaust it, if the fund be not inexhaustible. But if he possess that depth of good sense and good feeling, which enables him to regard all these errors of childhood as diseases of the mind, as much incidental to human nature, as a constitutional head-ache, or a defect of vision, is to the body, and as requiring an equal share of patience and skill in the removal of

them; the evidence of this skill and judgment will, in time, come to be universally acknowledged by his juvenile patients, and he will thus acquire an unbounded empire over their good opinions, and secure most effectually their obedience to his prescriptions.

“It needs scarcely perhaps be observed that, how favourable soever may be the natural temperament of a teacher for the exercise of patience, in a persevering endurance of opposition to reasonable authority, there is nothing that can so effectually secure him in the possession of that powerful virtue, as a pervading sense of religious obligation. What consideration or principle can so thoroughly fortify the mind against the discouragement of obstinacy and ingratitude, and all the baser propensities which children bring with them from ill-governed families, as a conviction that, although we are labouring upon a stubborn soil, we may, nevertheless, be successful not only in eradicating plants of noxious growth, but in cultivating those which are destined to bloom through all eternity. Every teacher whose mind is imbued with the true spirit of Christianity, is a gospel agent, who looks to the end of his ministration only through the vista of revolving years; and whose toil is cheered by the celestial illuminations which break through the gloom of his darkest hours. And wherever this spirit is the presiding genius of the discipline of a

school, it will scarcely fail to melt down the bulwarks of opposition, and subject every thing to its peaceable dominion.

“ Just in proportion, then, as the minds of teachers can be brought into that excellent *charity*, which ‘suffereth long and is kind, which is not easily provoked, which thinketh no evil, which beareth all things, hopeth all things, endureth all things,’ and ‘which never faileth,’ — in the same proportion will the obstacles to the perfect government of schools be found to subside, and a Christian influence be diffused through the land.”

I cannot conclude this section without observing that, whatever opinion may be entertained as to the utility of Infant Schools, they have at least demonstrated how much can be accomplished by love, in the government of children. Many pages might be filled with anecdotes illustrative of this fact. Only two or three can be given.

Mr. Wright, master of the Edinburgh Infant School, one day intimated that he wanted a number of articles, of a kind which he stated, to illustrate the lessons. He was next day inundated with all sorts of odds and ends, every child bringing with him something, — leather, feathers, cloths, silk, stones, wood, glass, &c.

Accidentally saying that he would come and visit his pupils at their own homes, and if he did, how would

they entertain him, the question was answered by a burst of hospitality, and the number and variety of the articles of cheer enumerated were too much for his gravity. He observed, however, that whiskey was *not* among the temptations offered him, in the competition for the preference of his company.

A parent came one day to the school, expressly to be satisfied on the puzzle, as he said it was to him, how a *schoolmaster* could render himself the object of love. His own was always the object of terror; and, instead of running to him when he appeared, he and his schoolmates went off in the opposite direction with the greatest alertness.

Mr. Wright requested the inquirer to remain, and see how he treated his scholars. He did so, and witnessed the kindness, the cheerfulness, and the fun which never flagged, while he saw discipline and obedience at the same time. The children went to the play-ground, and, to the amazement of the visitor, the teacher ran out, crying, "Hare and hounds! hare and hounds!" and taking the first character on himself, he was instantly pursued full cry by the whole pack, round and round the play-ground. At last he was taken and worried by an immense act of co-operation. In his extremity he rang his hand-bell for school; instantly the hounds

quitted their prey, rushed into school, the door being scarcely wide enough for them, and were, within a minute, as still as a rank of soldiers, and busy with the multiplication table.* The visitor went away with a shrug, muttering, "Na, the like o' that I ne'er saw."*

* Appendix to Simpson's Necessity of Popular Education.

SECTION VIII.

Formal lectures on moral subjects, delivered with unction and in a simple style, will be productive of happy effects on your pupils; attend, therefore, assiduously and affectionately to the discharge of this duty; but do not rest there: seize the occasions, as they rise in the daily occurrences of the school and conduct of the scholars, to enforce more pointedly the principles and dispositions of virtue; and above all, teach by example even more than by precept.

It is remarked by Dymond, in his *Essays on the Principles of Morality*, that there are two principal sources of wrong doing among men, viz., want of knowledge and want of virtue. Of these two causes of aberration from right, the last is undoubtedly the most operative. Of this, the well-known sagacity of the bad in detecting the occasional inconsistencies and dereliction from duty, of the good, is a sufficient proof. If all men were to become virtuous in proportion to their acquaintance with the principles of virtue, the moral aspect of society would be so completely changed,

that the world would seem to have lost its identity. Nevertheless, ignorance is a fruitful source of misconduct; nor can it be thought strange that it should be so, when it is remembered how men frequently acquire their notions of right and wrong. Especially is this often the case with children, and still more especially with those children who have lacked enlightened Christian instruction and example from their parents. With them particularly, and more or less with all very young persons, want of information is a frequent cause of misdoing.

The teacher who feels that he has higher duties to perform to his pupils than to instruct them in the arts of reading, writing, ciphering, and parsing; that it is as much his office to train them to be good men as good scholars, and to practise virtue as to love learning, will regard it as among the most sacred of his obligations, to use all suitable means to give them light on the principles of duty. Nor will he leave the performance of this duty to mere chance, to be attended to or neglected, as convenience may dictate. If he is wise as well as conscientious, he will adopt some regular plan of moral instructions, to which he will faithfully adhere, as far as circumstances permit.

I trust that I shall not only meet with indulgence, but be considered as performing an acceptable service, if I

pause for a moment, and turn perhaps a little aside from the appropriate scope of this work, to present a few considerations on the general subject of moral training. I have already intimated that it is as much the teacher's duty to impart the principles of conduct as the elements of knowledge, to teach virtue as to communicate science. I think I am warranted in going further, and saying that, of the two obligations, this is the most solemn and important, and that results far more weighty and permanent are connected with the manner in which it is discharged. Yet it is remarkable that moral or religious education, for there is properly no distinction between them and none ought to be made, is not only greatly neglected by instructors, but the community generally manifests an unaccountable indifference to it. Many even are altogether opposed to its introduction into our schools; and the spectacle has recently been exhibited of a petition, numerous signed, being presented to the legislature of the largest State in this Union, for the exclusion by law of all Christian instruction and religious exercises from the schools of that commonwealth. It is true that the prayer of the petitioners was not granted, and that this monstrous attempt to establish irreligion, and of course immorality, by law, for this is the real nature, and would be the inevitable consequence, of such an enactment, was

pointedly rebuked by the report of the Committee to whom it was referred; nevertheless, it is a melancholy illustration and proof of the truth of what was a little above asserted.

Another illustration of the low estimate in which moral culture, as compared with intellectual, is held by the public generally, is found in the scale of merit almost universally adopted in our seminaries of learning of every grade, from the infant school to the college. What qualities are those which elicit the greatest admiration, which receive the warmest praises, and which carry off the highest prizes, in those establishments? Are they the moral virtues, or intellectual pre-eminence, and the brilliant achievements which it often ensures, even without much labour or attention on the part of those who possess it? Look through these institutions, with this question in your mind, and you will soon satisfy yourself that there is truth in the remark "that prizes and marks of approbation are generally awarded to the best mental or mechanical performances, whether resulting from industrious application, or constitutional aptitude, or superior endowments; and that rewards are seldom proposed for those who make the greatest advances in moral excellence; for those, who practise the most self-denial, who acquire the most perfect self-control, and exhibit the greatest integrity, disinterest-

edness, humility, and benevolence; for those, in a word, who manifest most of the spirit of Christianity."

That the culture of the heart is the most important of an instructor's duties, is a position susceptible of proof approaching as near to mathematical demonstration, as any other within the range of moral and metaphysical inquiry. It flows directly as an inference from premises admitted by all, or nearly all, intelligent and enlightened men. There are but three links in the chain of reasoning, before you reach the conclusion, which seems not only natural, but unavoidable. The universally acknowledged end of education is the just developement of human nature. The human nature to be developed consists of three classes of elements or powers, viz. physical, intellectual, and moral. The moral powers and feelings, the conscience, the affections, the sense of accountability, transcend, by common consent and beyond all comparison, whatever else appertains to the nature of man. The heart, therefore, which is but a single term denoting all of a moral character which belongs to our constitution, ought to receive the greatest share of attention in the education of the young.

This view of the relative importance of the different classes of educational developement is confirmed not only by the general scope of our Saviour's teachings,

but by his explicit declarations. He affirms that "out of the heart are the issues of life,"—a peculiar and most energetic phraseology, to denote the surpassing importance that attaches to right moral training. It will be in vain that you communicate knowledge, that you enlarge the understanding, that you refine the taste, that you multiply accomplishments, unless at the same time you impart those principles and habits of conduct, which will render them a certain means of usefulness, and ensure their being employed in the service of humanity. This is one of those moral truths which the general sentiment of the Christian world has stamped as an axiom, which cannot be denied, and need not be proved. But it is susceptible of most forcible illustration from a comparison between the origin, progress, and results of the two most remarkable revolutions of modern times;—I mean that by which we gained our independence as a nation, and that by which the republicans of France overthrew the monarchy. What made the difference between Washington and his illustrious compatriots, and the bloody and detestable spirits that "rode upon the whirlwind and directed the storm" of the French revolution;—the Robespierres, Marats, Mirabeaus, Dantons, and Brissots of those days of blasphemy, butchery, and every species of abomination? The distinction was that the former had been educated

in schools where the spirit of pure Christianity was predominant, and of course nurtured in the principles of a stern and lofty morality; while the latter, with not inferior intellectual endowments, and with even superior literary advantages, lacked that virtue, which is at once the strongest curb to men's passions, the most copious source of sympathy and benevolence, and the most powerful incentive to whatsoever things are pure, lovely, honest, and of good report. Hence the difference, as broad as the circuit of the globe, between the events which marked the progress of these struggles, and the more permanent consequences in which they issued.

In moral education, the objects to be aimed at are to impart a knowledge of right and wrong, to instil correct principles, to cultivate the affections, and to form right habits of conduct; in other words, to mature, confirm, and establish virtue in the heart and life.

It is a practical question of great interest and moment, how far the growth of virtue may be promoted by human means? It is readily conceded that it is beyond the power of man to convey positive holiness into the heart;—that this requires a divine agency. But it is not conceded, because it is not believed, that human agency can do nothing, nor that it cannot do a great deal, towards the efficient inculcation of just

views, correct principles, virtuous dispositions, and upright practices. In the physical and intellectual development of the young, means are assiduously employed, in the full belief of their efficacy in promoting the end in view. The same confidence seems not to be generally felt in the success of means used in moral education. But is this want of confidence founded in reason, authorized by analogy, sanctioned by scripture, or justified by experience? I confess it seems to me that these not only give it no support, but are in direct repugnance to it. Do not reason and analogy affirm that one class of human powers is as susceptible of being strengthened by exercise and improved by appropriate means as another? And does not experience, confirmed by the voice of Heaven itself, declare, **"TRAIN UP A CHILD IN THE WAY HE SHOULD GO; AND WHEN HE IS OLD, HE WILL NOT DEPART FROM IT?"** But, it is objected, real goodness, true moral excellence, can be attained only through the interposition and aid of a superhuman agency. This is cheerfully granted, because it is cordially believed. I do not wish to bandy points in theology, nor to split hairs with the lovers of controversy; but I must be permitted to express the belief that it is common sense, and therefore scripture sense, that the impossibility of being good, without the grace of the Holy Spirit, is exactly such an

impossibility as the growth of grain without sunshine and showers. It no more sets aside or lessens the obligation *to sow to the Spirit*, than the other absolves the farmer from the duty of ploughing and sowing his fields. The influences of the Spirit in producing goodness, are like the influences of the heavens in producing corn. Neither supply seed, nor supplant human labour; and both operate agreeably to the nature of the seed and the soil. I conclude, then, that the moral nature of man is a proper subject of attention and cultivation in every school; that instruction and discipline, suited to that nature, ought to form no inconsiderable part of school education; and that the judicious and faithful discharge of this duty by a teacher will be attended with the happiest consequences, present and future, temporary and permanent, on the tempers, habits, principles, happiness, usefulness, and whole character of his pupils. That it is a most important, efficient, and healthful instrument of government, I know from long experience.

The first means of cultivating the moral feelings, mentioned in the direction with which this section commences, is systematic instructions on moral subjects. It is a custom prevalent among medical writers, to refer to cases in their own experience, and to spread out in minute detail all the symptoms of any given disease, in

its commencement, progress, and termination. This, in the profession alluded to, is not thought to savour of egotism, or to be an indication of vanity. There seems to be no good reason why the same indulgence should not be extended to teachers. Experience is certainly the best teacher in every thing, and the lights which it affords are the least likely to mislead. I will, therefore, without further apology, relate what my own practice in this particular was ; and that it was highly beneficial, I have the best evidence that can be had of any thing—viz. ocular demonstration.

I used four distinct modes of communicating moral instructions systematically. The first was called Lectures on Moral Philosophy. There was nothing formidable, even to very young persons, in these lectures but the name. They were really nothing but familiar *talks* on the various topics embraced in the course. I commenced by a simple explanation of the foundation of moral obligation, placing it in the will of God as revealed in his Word, and insisting that, whatever reasons God may have had for making his laws such as they are, and He undoubtedly had reasons, those laws were to us the only source and ground of obligation, and the only infallible and adequate standard of right and wrong. I then endeavoured to illustrate, in a manner comprehensible by childhood, the true nature of

virtue, according to the theory of Dr. Wardlaw, which seems to me as consonant to reason as it is to Scripture—viz. That virtue is conformity to the revealed will of God; that this conformity must be sincere and heartfelt, and not merely in the outward act; and that, according to this view, virtue, or morality, is perfectly identical with religion. The prevailing divorce between morality and religion, a distinction nowhere recognized or even alluded to in the Bible, is an error pregnant with evil to the cause of truth and the interests of religion. The next step in the course was, in several lectures, to point out, and earnestly enforce, various means of self-improvement in moral excellence. Then followed a lecture on the excellence of the Divine Law as a rule of conduct; after which I proceeded to a simple explanation and illustration of specific duties, adopting the common division of them into those which we owe to God, to our fellow-creatures, and to ourselves. These instructions were listened to by most of the pupils with lively interest, and with manifest advantage. They were required to write sketches of each lecture, which served to impress it more deeply on their memory.

Another course of lectures, or, more properly, familiar instructions, which I was in the habit of giving, embraced the following topics: the nature of the relation subsisting between teacher and pupil, the duties of

school-boys to their instructors and to one another, the necessity of government in schools, the dangers to which school-boys are exposed and the means of overcoming them; the nature, object, and advantages of education, and the importance of a diligent improvement of time. This course of instructions, I have reason to know, was attended with salutary consequences with respect to a large portion of the scholars. Its effect in diminishing the labour and difficulty of governing was very striking.

Expository lectures on the gospel history were delivered every Sabbath morning, in which controverted points were carefully avoided, the practical portions placed in prominent relief, and the duties of practical piety urged upon the conscience. For a Sabbath evening exercise, I adopted a plan recommended by Abbott, in his *Young Christian*, of studying the Scriptures by subjects. The following is the plan as described by Mr. Abbott himself:—"Select some subject, upon which a good deal of information may be found in various parts of the Bible, and make it your object to bring together into one view, all that the Bible says on that subject. Take, for instance, the life of the Apostle Peter. Suppose you make it your business on one Sabbath, with the help of a brother, or sister, or any other friend who will unite with you in the work, to obtain

all the information which the Bible gives in regard to him. By the help of the Concordance, you find all the places in which he is mentioned; you compare the various accounts in the four gospels, and see in what they agree, and in what they differ. After following down his history as far as the Evangelists bring it, you take up the book of the Acts, and go through that for information in regard to this Apostle, omitting those parts which relate to other subjects. In this way you become fully acquainted with his character and history; you understand it as a whole."

This was an exercise in which the whole school was delighted; they came to it with as much alacrity as to some favourite game. I shall be excused, I trust, for introducing here an extract from a note addressed to me by one of my pupils, which will show the good effect of the methods just described, and also the estimation in which they were held by the most intelligent members of the school.

"I think those methods which you told us yesterday would keep us, if employed, from falling into temptations of all kinds, are certainly the best there are, and I know by experience, the efficaciousness of some of them. What my chief faults are, I cannot as easily tell perhaps as others. But my greatest fault, in my opinion, is that of being irritated too easily; and it is

that which I constantly now try to break myself of. I have perhaps naturally a higher temper than most boys; this, I am glad and able, I think, to say, I have conquered to a pretty considerable degree: I have still to labour hard, however, with what remains, and am resolved so to do. As to profane swearing, I have almost entirely broken myself of it. I endeavour almost continually now to keep a watch over my conduct, and to think more how I act than I ever almost have done before.

"I am very glad that I had a short conversation with you on Thursday, and I think it will benefit me some.

"I like the familiar way of looking out any important subject in the Bible, that you have adopted, very well; and I think it will be as profitable, as interesting, to us all."

This is a fair specimen of the results of the system among the generality of the older boys of the school.

But it is not enough that the teacher give systematic and formal instructions on moral subjects: he must also "seize the occasions, as they rise in the daily occurrences of the school and conduct of the scholars, to enforce more pointedly the principles and dispositions of virtue." This is a rule of very great importance; and from want of attention to it, many an excellent opportunity has been lost of administering an effectual

reproof, of nipping a vicious propensity, of fostering some budding virtue.

A little boy, less than four years old, was one day playing in his father's office. He took from the table a piece of sealing-wax, that had been used in sealing a letter, and, running to his father, said, "'Pa, may I have this?" "What, my son?" "This little thing in my hand," holding it up and showing it. "Yes, my son, you may have it," was the father's reply. After a short pause, he added, "Papa's pleased with his little son now. That's the way you must always do: when you want any thing, come and ask 'Pa for it. If he thinks it's proper for you, he'll give it to you. He knows what's good for you better than you do. You must never take any thing without asking permission." The little boy went off, capering about the room, highly pleased both with himself and his prize. More than half an hour afterwards, when the father had entirely forgotten the incident, the child came up to him, and said, "'Pa, I mustn't take things without asking. 'Pa knows what's best for me. You love your little son, don't you?"

This is a simple story, but it may serve as an illustration of what I mean by the teacher's availing himself of opportunities. "A word fitly spoken, how good it is!" In this case there can be no doubt that it

strengthened the principle of honesty and open dealing in the child's mind, added to his confidence in his father's judgment, and confirmed his assurance of parental love. When tempted to take any thing without leave, he could scarcely fail to remember and be influenced by the circumstances here narrated.

Two school-boys had one day fought desperately; and the master had in some way become acquainted with their quarrel, though they knew it not. At the close of the day, after the scholars had put their books away, he told them to tarry a few moments, for he had some questions to ask them. Instantly every ear was open, every eye directed towards him, every mind alert. After a brief pause, which had the effect of winding expectation up to the highest pitch, he said: — "Boys, can you tell me what it is that makes the difference between men and brutes?" Several voices replied, "Reason."

MASTER. "Yes, it is reason; but when men allow their passions to master them, so that they cannot control themselves, is not reason then driven from her throne?"

PUPILS. "Yes, sir."

MASTER. "In such a case, what do men become?"

PUPILS UNANIMOUSLY. "Brutes, brutes, brutes."

MASTER. "There are two boys now in this room,

exactly in this condition. They got angry at each other to-day, and fought like two cats. I know who they are, but if I did not, I should be able to pick them out from among the whole school; for they are very pale and restless. Perhaps they think I am going to punish them; they know they deserve it; they know that I would do right if I were to chastise them; but they are already more severely punished by this unanimous condemnation passed upon them by their school-mates, than they would be by all the stripes I could inflict. They are heartily ashamed of their conduct; they feel that they have degraded themselves by indulging and giving way to anger; they do not respect themselves as much as they did before; and therefore they are not so happy, for self-respect is essential to happiness. But if I were to stop here, and say no more on this subject, I should not have performed more than half my duty. Anger is a sin against God, and I must let you know what God thinks and says respecting it, and those who indulge it. Take your Bibles and turn first to Psalm 37th, v. 8th. "Cease from anger, and forsake wrath." Now to Proverbs 14th, v. 17th. "He that is soon angry, dealeth foolishly." Prov. 16th, v. 32d. "He that is slow to anger, is better than the mighty; and he that ruleth his spirit, than he that taketh a city." Prov. 19th, v. 11th. "The discretion

of a man deferreth his anger ; and it is his glory to pass over a transgression." Id. 22d, v. 24th. "Make no friendship with an angry man, and with a foolish man thou shalt not go." Id. 25th, v. 28th. "He that hath no rule over his own spirit, is like a city that is broken down, and without walls." Eccl. 7th, v. 9th. "Be not hasty in thy spirit to be angry, for anger resteth in the bosom of fools." Eph. 4th, v. 31st. "Let all bitterness, and wrath, and anger, and clamour, and evil-speaking, be put away from you, with all malice."

"Such, my beloved pupils, are the sentiments with which God regards anger and angry persons ; such the language in which he has seen fit to forbid its indulgence. He prohibits it in express terms ; he declares repeatedly that it is foolish as well as wicked ; he says that the true glory of man consists in forbearance and the forgiveness of injuries ; he assures us that the mastery over our passions is a mark of strength and bravery, more sure than the conquest of a city ; he forbids our forming friendships or associating with persons who indulge anger habitually ; he affirms that the man who cannot, or will not, rule his spirit, is no better than a demolished and defenceless city ; and, finally, our Saviour, in the 5th chapter of Matthew, asserts the awful truth that causeless anger (and this is almost always its character) is allied to the guilt of murder.

Surely, my dear sons, here are motives enough to dissuade us all from giving way to this fell passion, which you have yourselves just now pronounced to be properly the characteristic of brutes, instead of reasonable beings. Will you trifle with the command of Jehovah, will you brave his indignation, will you mock at his authority? It cannot, must not, will not be. I wish you would *all* commit to memory the passages I have just read; but I must require it of the two whose wicked conduct has been the occasion of these remarks. I exact it of them, not as a punishment, for they have already been sufficiently punished by the censure of their companions and their own mortified feelings and upbraiding conscience, but because I believe it will be very useful to them, in restraining them from a second fault like that of which they have now been guilty. I shall not expose their names to the school, if they are not already known, but when they have learned the passages perfectly, they may come to me privately and recite them, when I will give them some further advice, that I hope will help them to govern themselves, and avoid the dreadful sin of anger, and the shame and punishment to which it must lead, either in this world or the next."

This is another illustration of what I mean by taking advantage of occasions as they rise for inculcating and

strengthening virtuous principles. The good effects of such a course as that described above, are not limited to the offending individuals, but extend to the whole school; neither are they confined to the present time, but often reach through the whole period of man's existence; nor, finally, are they restricted to checking the particular fault in question, but operate favourably on the entire character.

It would be easy to multiply cases under this head, but of this there would be no end. Occasions are continually occurring, when a word seasonably spoken would have a powerful effect in strengthening some virtuous disposition, in confirming some good habit, in giving strength to resist temptation, or in checking some bad propensity or baneful passion. No principles can be laid down to guide the teacher in this particular, except such as are so comprehensive in their character that their value is almost buried up and lost in their generality. It is a matter which, with a few hints, and one or two examples, must be left very much to the instructor's own judgment and skill. You must watch for these occasions. The habit of improving them will increase your ability to do so successfully. It will both enable you to know with greater certainty when they arise, and it will add to your skill in turning them to account. It will aid you materially in the discharge of

this important duty to keep a daily journal in which, after the manner of the most skilful physicians, you carefully record all the cases which occur in the school, with your method of treating them and its results. This will impart to your efforts for the moral improvement of your pupils all the interest of experiments. You will watch for the results of the methods you employ to modify, to form, to mature character, with the same lively and anxious expectation, with which the chemist or the natural philosopher looks for the results of a train of original experiments in some department of natural science. And this is exactly the state of mind which every teacher ought to desire and cultivate. This plan of journalizing, if adopted and faithfully adhered to, will give you the habit of close observation and accurate analysis; it will enable you to systemize your experience by classifying its facts; and thus every day will add something to your knowledge of character, your mastery over mind, your skill in your profession, and therefore to your usefulness in the service of mankind.

The Rev. J. S. C. Abbott, in his "Mother at Home," tells of a mother, whom he knew, who kept a constant journal of the progress of her child from his earliest infancy. He says that she carefully noted down her more important acts of discipline, and the effect which

her course produced upon the character of her child. With more solicitude and vigilance than the physician watches the effect of his prescription, did she watch the effect of her moral remedies and antidotes. His opening faculties, the developement of his affections, his constitutional temperament, his faults and foibles, were made the subject of continual watchfulness and anxious deliberation. These were regularly committed to writing. Thus did this mother gain useful information more rapidly than she could have acquired it in any other way. She was accustoming her own mind to independent investigation and thought. Every day she was increasing her knowledge of the operation and effect of different motives on the mind; every day her influence over her child was augmented; and the result was such as might have been anticipated from the course pursued.

It may perhaps be proper to add, in this connexion, that the close of a day or of the week will frequently be a good time for remarking on certain topics, which the well-known occurrences of the day or the week have rendered peculiarly appropriate, if not necessary. An opportunity is thus oftentimes afforded of fastening truth upon the conscience, of administering an effectual reproof, of fanning the embers of goodness, which, if neglected at the time, may perhaps never return, with

circumstances so favourable for making a lasting impression.

The remark which I am about to make, does not with strict propriety fall here, but I know not where it could be introduced better; and I am not willing altogether to omit it. It is this: The generality of teachers do not sufficiently inculcate upon their pupils the maxim that the great end of education, so far as they are concerned, is the ability and the disposition to be useful to others; or, if they do now and then advert to the abstract truth of the maxim, they fail to give it an intelligible and tangible application. *Practical Morality* is not enough taught. The pupils are instructed in the knowledge of geography, but never a word is said to them as to *how* they may make this knowledge useful to others. And so of all the other studies of the school. Now if you were to go into any school in the land, and say to the children,—“Children, I have something to propose to you, which I hope you will be pleased with. By accepting my proposal, you will be complying with a command of your Heavenly Father, who says, ‘To do good and to *communicate*, forget not,’ and you will also experience the truth of those remarkable words of our Saviour, ‘It is more blessed to *give* than to receive.’ Would you not like to spend a little of every day in collecting, preparing, and arranging a few

specimens of plants and minerals, to send to a school in Pittsburgh? I know a gentleman who is going there six weeks hence, and who will be happy to take any thing of the kind you may wish to send. Those of you who are willing to engage in this 'labour of love,' for it is really such, may hold up your hands." What would be the effect of such an appeal? In nineteen schools out of twenty, every hand would go up instantly; especially if the appeal were made by a teacher whose general management was in harmony with this spirit, and who should at the same time promise his aid in helping them to carry out the plan. This is not mere theory; it is fact. It has been tried in a thousand instances, and always with a result which showed how easily children may be interested in any little efforts to render themselves useful.

In like manner, if you are teaching a lesson in history, and come to a beautiful and striking illustration of some virtue, such, for example, as the story of Washington and his hatchet, you may say to the class, "Boys, you must try and remember this story, and when you go home, you can tell it to your younger brothers and sisters. Perhaps it may be useful to them, in keeping them from telling lies and making them love the truth. I will read it over to you, and I want you to pay particular attention, so that you can remember

it all." Most children would be delighted with such an idea, and not only willingly, but eagerly, second your wishes. So also in reference to any particularly interesting information you may have communicated in a geography recitation, respecting the customs, manners, or curiosities of distant countries. You may say to your pupils, at such a time, — "Children, I wish you would lay these facts up in your memory. You may give your parents much pleasure, and greatly interest your little brothers and sisters, by relating them, when you are all gathered around the blazing fire in the evening. Let me request that you will do so. You ought to form the habit of trying to please your father and mother in all things, and especially by your diligence, good conduct, and improvement at school; and it should be your delight to impart entertaining and useful knowledge to the younger members of the family. Thus you will please God, and in a faint degree resemble the blessed Jesus, who 'honoured his Father,' and 'went about doing good.'" When you may have excited your pupils' sympathies by a picture of the ignorance and miseries of heathen children, a single word will sometimes bring precious fruit out of this awakened sensibility. You may say to them, "My dear pupils, I see that your feelings are greatly excited by this true, but most melancholy representation, and your tears flow

freely. It is well that you should feel on such a subject; it would be strange, indeed, if you did not. But if it ends here, your tears, even though they were to gush out in rivers, would be of no more avail than those which you shed over some tale of fiction or dream of romance. You can *do* something to enlighten the ignorance, to alleviate the misery, which so much affect your sympathies. Pious and benevolent missionaries have gone out to labour for this end. But they cannot live among the heathen without money, and this the heathen themselves will not give them. Christians, that is, those who live in Christian lands, must do it. You can give something, every one of you. Perhaps you think it will be very little that you can contribute. You can at least each give a penny a week. That would be a half-dollar a year. Now there are three millions of school children in the United States. If all were to give so much, it would make a million and a half of dollars every year. And this is actually more than is now given for this object by all the Christians in America."

These are mere samples of the course I would recommend in teaching what I have denominated *practical morality*. It is a course which will more effectually instil the principles of moral duty into the soul, cultivate the feelings of the heart, and train virtue into a habit, than all the abstract and lifeless formularies that

ever distilled from the pens of ancient and modern philosophers.

But after all, personal example will ever be found to be the most effectual teacher of what is good and honourable in moral conduct. We all know how powerfully this is recommended as a source of good by our holy religion. Jesus, our Saviour, was "given us as an example that we should follow his steps." Unless our own conduct is a living illustration of the excellence of what we teach; unless we enforce our lessons of diligence, fidelity, patience, forbearance, gentleness, kindness, truth, uprightness, and other moral virtues, by our personal example, they will be utterly in vain. They will be even worse than vain, for they will teach hypocrisy, the worst and most detestable kind of deceit, by system. The power of this principle has been felt and acknowledged in every age and among all nations. A volume might easily be filled with examples confirming its reality, and illustrating the all-pervading, all-powerful nature of its action. Augustus was in the habit, whenever any of his officers were guilty of a failure in duty, of reproving them by transcribing and sending to them appropriate passages from the lives of eminent men. The Roman poet, Horace, gives us in one of his Satires an interesting picture of the method employed by his father to teach him morality, and in-

aspire him with the love of virtue. That truly worthy and judicious man, when he wished to foster any good quality or check an evil one in the bosom of his son, was accustomed to point him to well-known individuals, in whom the effects of those qualities were severally illustrated; and by dwelling upon the respect and happiness consequent in the one case, and the disgrace and misery resulting in the other, he promoted the end he had in view, the moral improvement of his child, far more effectually than by the most eloquent generalities on the charms of virtue and the deformities of vice. To the force of maternal example in childhood may be traced much of the subsequent wickedness which developed itself in the character of Byron,—much of that subjection to the dominion of impulse and the mastery of passion, which marked his intellectually brilliant but morally dark and disastrous career.

A mother was one day sitting quietly in her chamber, engaged in sewing. Her little boy, who had been playing about the room, came up to her and said, "Ma, you don't tell stories, do you?" She replied, "No, my son, you know that Ma always tells the truth, and James must do so too." "Yes, Ma; but"—he added after a brief pause—"if Ma tells stories, then James will tell stories." This is always the sentiment of children, though they may not generally be so explicit in telling

what they mean to do, and will of course become more guarded as they grow older. They think they may imitate, and for the most part do imitate, whatever they observe in the conduct of others; especially, of parents and teachers. What carefulness, what watchfulness, what jealousy of the heart, what rigorous government of the passions, what constant self-control in all things, ought the knowledge of this fact to produce in all who have any thing to do with education of the young.

Example is always the best teacher. If parents desire to teach their children to be industrious, to do good, to be loving, to practise good habits, they will accomplish their object most effectually by labouring, by doing good, by cherishing affection towards each other, and by practising good habits themselves. This is equally true of teachers. The life of the teacher should be the model of that of the pupil. To inspire good habits, it is necessary to practise them; in the same manner as to acquire strength, it is necessary to take exercise.

"All endeavours," says that judicious and excellent writer, Mr. Babington, "to make right impressions on the mind of a child, will very generally be found ineffectual, if the character of the teacher does not correspond with his instructions, and inspire his pupil with esteem and affection. It is surprising how God honours

his own image among men. Faint as it is, even in the best, still its proximity gives it effect, and it exercises a portion of his own sovereign power over the hearts of his creatures. We every day see it exemplified in the respect and affection which good men generally acquire, when their light has long shone before the same neighbourhood. If the beauties of the Christian character thus recommend themselves to persons of mature age, whose evil habits are often so confirmed, and whose tastes are so vitiated, it will not be matter of wonder that they should have peculiar charms for the minds of children. Let a teacher exhibit this character with consistency and prudence, and he will seldom fail to be loved and revered by his pupils. And when this is the case, what authority will belong to his example! what weight to all his admonitions! what ready attention will be paid to his very wishes! The difficulties of education will be wonderfully smoothed. Ill-humour, distaste to particular studies, impatience under restraints, eyeservice and deceit, and a disposition to look on the teacher as a hard master, not to mention other evils, will be in a great degree avoided. If it may be allowable to use the language of the Prophet, 'Crooked places will be made straight, and rough places plain.'"

I cannot close this section better than by introducing to your notice, and commending to your earnest atten-

tion, the following short extract from Mrs. Child's excellent little work, entitled "The Mother's Book." Speaking of the "Management of Children," she says:—

"This phrase is a very broad and comprehensive one. Under it I mean to include all that relates to rewards and punishments, and the adaptation of education to different characters and dispositions.

"The good old-fashioned maxim that 'example is better than precept,' is the best thing to begin with. The great difficulty in education is that we give *rules* instead of inspiring *sentiments*. The simple fact that your child never saw you angry, that your voice is always gentle, and the expression of your face always kind, is worth a thousand times more than all the rules you can give him about not beating his dog, pinching his brother, &c. It is in vain to load the understanding with rules, if the affections are not pure. In the first place, it is not possible to make rules enough to apply to all manner of cases; and if it were possible, a child would soon forget them. But if you inspire him with right *feelings*, they will govern his *actions*. All our thoughts and actions come from our affections; if we love what is good, we shall think and do what is good. Children are not so much influenced by what we say and do in particular reference to them, as by the general effect of our characters and conversation. They are

in a great degree creatures of imitation. If they see a mother fond of finery, they become fond of finery; if they see her selfish, it makes them selfish; if they see her extremely anxious for the attention of wealthy people, they learn to think wealth is the only good; if they see in her the virtues of meekness, patience, generosity, humility, gentleness, and truth, the tendency will be to beget and foster in them the same dispositions and habits.

“Those whose early influence is what it should be, will find their children easy to manage, as they grow older.”

These remarks are addressed to mothers, but no apology is necessary for inserting them here. The spirit and practice which they recommend, are as applicable to the school-room and the intercourse of teachers and pupils, as they are to the nursery and the relation of parent and children.

This was the end of the section as originally written. Since the work was prepared for the press, the excellent and valuable Report of Professor Stowe on Prussian Schools has fallen under my notice. There is a passage in it which illustrates in so striking a manner the truth and value of the principles recommended in the

four preceding sections, that I cannot forbear to quote it as supplementary to them.

“At Berlin,” says the Professor, “I visited an establishment for the reformation of youthful offenders. Here boys are placed, who have committed offences that bring them under the supervision of the police, to be instructed, and rescued from vice, instead of being hardened in iniquity by living in the common prison with old offenders. It is under the care of Dr. Kopf, a most simple-hearted, excellent old gentleman; just such an one as reminds us of the ancient Christians, who lived in the times of the persecution, simplicity and purity of the Christian church. He has been very successful in reclaiming the young offender, and many an one who would otherwise have been for ever lost, has, by the influence of this institution, been saved to himself—to his country—and to God. It is a manual labour school; and to a judicious intermingling of study and labour, religious instruction, kind treatment and necessary severity, it has owed its success. When I was there, most of the boys were employed in cutting screws for the rail-road which the government was then constructing between Berlin and Lelpsic; and there were but few who could not maintain themselves by their labour. As I was passing with Dr. K. from room to room, I heard some beautiful voices singing in an

adjoining apartment, and on entering I found about twenty of the boys, sitting at a long table, making clothes for the establishment, and singing at their work. The Dr. enjoyed my surprise, and on going out, remarked—"I always keep these little rogues singing at their work, for while the children sing, the devil cannot come among them at all; he can only sit at our doors there and growl; but if they stop singing, in the devil comes." The Bible and the singing of religious hymns, are among the most efficient instruments which he employs for softening the hardened heart, and bringing the vicious and stubborn will to docility.

"A similar establishment in the neighbourhood of Hamburg, to which I was introduced by Dr. Julius, who is known to many of our citizens, afforded striking examples of the happy influence of moral and religious instruction, in reclaiming the vicious, and saving the lost. Hamburg is the largest commercial city of Germany, and its population is extremely crowded. Though it is highly distinguished for its benevolent institutions and for the hospitality and integrity of its citizens, yet the very circumstances in which it is placed, produce among the lowest class of its population, habits of degradation and beastliness, of which we have but few examples on this side of the Atlantic. The children, therefore, received into this institution, are often of the

very worst and most hopeless character. Not only are their *minds* most thoroughly depraved, but their very senses and bodily organization seem to partake in the viciousness and degradation of their hearts. Their appetites are so perverted, that sometimes the most loathsome and disgusting substances are preferred to wholesome food. The Superintendent, Mr. Wichern, states, that though plentifully supplied with provisions, yet when first received, some of them will steal and eat soap, rancid grease that has been laid aside for the purpose of greasing shoes, and even catch May-bugs and devour them; and it is with the utmost difficulty that these disgusting habits are broken up. An ordinary man might suppose that the task of restoring such poor creatures to decency and good morals was entirely hopeless. Not so with Mr. Wichern. He took hold with the firm hope that the moral power of the word of God is competent even to such a task. His means are prayer, the Bible, singing, affectionate conversation, severe punishment when unavoidable, and constant, steady employment, in useful labour. On one occasion, when every other means seemed to fail, he collected the children together, and read to them in the words of the New Testament, the simple narrative of the sufferings and death of Christ, with some remarks on the design and object of his mission to this world. The effect was

wonderful. They burst into tears of contrition, and during the whole of that term, from June till October, the influence of this scene was visible in all their conduct. The idea that takes so strong a hold when the character of Christ is exhibited to such poor creatures, is, that *they are objects of affection*; miserable, wicked, despised as they are, yet Christ, the Son of God, loved them, and loved them enough to suffer and to die for them—and still loves them. The thought that *they can yet be loved*, melts the heart, and gives them hope, and is a strong incentive to reformation.

“On another occasion, when considerable progress had been made in their moral education, the Superintendent discovered that some of them had taken nails from the premises, and applied them to their own use, without permission. He called them together, expressed his great disappointment and sorrow that they had profited so little by the instructions which he had given them, and told them that till he had evidence of their sincere repentance, he could not admit them to the morning and evening religious exercises of his family. With expressions of deep regret for their sin, and with promises, entreaties and tears, they begged to have this privilege restored to them; but he was firm in his refusal. A few evenings afterward, while walking in the garden, he heard youthful voices among the shrubbery;

and drawing near unperceived, he found that the boys had formed themselves into little companies of seven or eight each, and met morning and evening in different retired spots in the garden, to sing, to read the Bible and pray among themselves; to ask God to forgive them the sins they had committed, and to give them strength to resist temptation in future. With such evidence of repentance he soon restored to them the privilege of attending morning and evening prayers with his family. One morning soon after, on entering his study, he found it all adorned with wreaths of the most beautiful flowers, which the boys had arranged there at early day-break, in testimony of their joy and gratitude for his kindness. Thus rapidly had these poor creatures advanced in moral feeling, religious sensibility, and good taste.

“In the spring Mr. Wichern gives to each boy a patch of ground in the garden, which he is to call his own, and cultivate as he pleases. One of the boys began to erect a little hut of sticks and earth upon his plot, in which he might rest during the heat of the day, and to which he might retire when he wished to be alone. When it was all finished, it occurred to him to dedicate it to its use by religious ceremonies. Accordingly he collected the boys together. The hut was adorned with wreaths of flowers, and a little table was

placed in the centre on which lay the open Bible, ornamented in the same manner. He then read with great seriousness the 14th, 15th, and 24th verses of the 98th Psalm :

"The Lord is my strength and my song, and is become my salvation."

"The voice of rejoicing and salvation is heard in the tabernacles of the righteous."

"This is the day which the Lord hath made. We will rejoice and be glad in it."

"After this, the exercises were concluded by singing and prayer. Another boy afterwards built him a hut, which was to be dedicated in a similar way ; but when the boys came together, they saw in it a piece of timber which belonged to the establishment, and ascertaining that it had been taken without permission, they at once demolished the whole edifice, and restored the timber to its place. At the time of harvest, when they first entered the field to gather the potatoes, before commencing the work, they formed into a circle, and much to the surprise of the superintendent, broke out together into the harvest hymn :

"Now let us all thank God."

After singing this, they fell to work with great cheerfulness and vigour.

"I mention these instances, from numerous others

which might be produced, to show how much may be done in reclaiming the most hopeless youthful offenders, by a judicious application of the right means of moral influence. How short-sighted and destructive, then, is the policy which would exclude such influence from our public institutions! The same effects have been produced by houses of reformation in our own country. I would mention, as one instance, the institution of Mr. Welles, in Massachusetts."

SECTION IX.

Do not confine your attention to your pupils to school-hours ; let it embrace also, as far as practicable, their seasons of relaxation and amusement.

The principle here laid down is closely allied in its nature to that which forms the subject of the preceding section, and in its application sometimes runs into, and becomes identical with, it. Nevertheless, it is in many respects entirely distinct from the other, and its importance, as well as its individuality, is such as to render it well worthy of a separate illustration. It is not too strong language, because it lies strictly within the limits of truth, to say that children are as much *educated* (not *instructed*) by one another, in their amusements, conversation, quarrels, and various intercourse, as they are by their teachers in the school-room. It is sometimes the case even that their characters are more affected by the former than by the latter class of influences. This fact, for it is incontrovertibly such, is sufficient to show how unspeakably important it is that a teacher should establish and maintain an influence, as powerful as pos-

sible, over his pupils during the hours of intermission from study, as well as while they are under his more immediate inspection and care. This point may be assumed as granted. It only remains, therefore, to inquire how the desired object can be effected.

1. To this end the first thing necessary is that you settle it in your mind as a principle of action, by which you will be uniformly governed; that your duties to your scholars are by no means limited to the six hours, during which they are engaged with you in study and recitation. To suppose them thus limited would be to entertain very low, narrow, and unworthy views of the nature of your office, and would prove you to be ill-qualified for the discharge of its various responsibilities. There is scarcely an hour in the twenty-four, except those allotted to sleep, in which a truly conscientious and faithful teacher, one who is heartily interested in the improvement of his pupils, is not engaged in one way or another with a view to the benefit of his school. When he is not employed in actual instruction, he is studying, or planning, or deliberating on particular cases, or busied about something, calculated to further the great end he has in view. This is the true spirit of the profession; the feeling which you ought assiduously to cultivate; the habit which, above most others, will win the confidence of your employers and command

the respect of your pupils. Your whole time, except so much as may be necessary for recruiting your energies, belongs of right to those who are placed under your care; and God, whose will is the source of this as of all other obligations, will exact its fulfilment at your hands.

2. Be as much with your pupils as possible out of school hours. It is an old proverb that "familiarity breeds contempt;" and for fear of this, many teachers stand aloof from their scholars, and instead of courting intimacy, repel it. There is no doubt that the proverb sometimes finds its fulfilment; but if so, it is because those who experience it do not know *how* to be familiar, without laying aside their dignity. My own observation leads me decidedly to the conclusion that those teachers who, without forgetting their relation to their pupils, encourage and practise the freest intercourse with them, usually gain an ascendancy over them, rarely acquired by those who, from false notions of self-respect and relative propriety, hold them always at arms' length. Certainly this was the fact in reference to the gentlemen employed in my own school at Edgehill. The best instructors and the most successful disciplinarians were those who mingled most with the scholars, even to engaging in many of their games and amusements, on the play-grounds.*

*See also, in illustration of this, the last two paragraphs of Section VII. of this work, p. 89.

This practice is attended with many advantages. It will serve to convince your pupils that you feel a real interest and love for them; a conviction which is not always wrought in their minds by your best exertions in the school-room, unaccompanied by other demonstrations, because all you do there *may* spring from a regard to self-interest. But when they see you habitually going beyond what you were employed to do, and evidently for the sake of promoting their pleasure and improvement, it is a devotion to their good which will tell irresistibly upon their hearts. The habit of mingling with your pupils in their hours of relaxation, with such a union of dignity and freedom in your intercourse as will repel all undue familiarity, and yet remove all feeling of disagreeable restraint on their part, will afford you opportunities of studying their characters, of getting an insight into the current of their thoughts and sentiments and the deepest springs of action within them, which you could enjoy in no other way. Some tender and latent germ of good may thus be discovered and fostered, which would otherwise have passed unobserved, and withered for want of appropriate nurture; while, on the other hand, many a noxious weed of error or of sin may be nipped in its first sprouting, and rooted out of the soil, by means so gentle and insinuating as entirely to escape the knowledge of those upon whom

they are employed. These are advantages of inestimable worth, and sufficient of themselves to commend this practice not only to the approbation, but to the adoption, of every teacher. Every hour which a judicious instructor spends with his pupils "has balm on its wings."

3. Exercise an easy and as far as possible unperceived supervision over the amusements of your pupils, and with gentle dexterity check, guide, and regulate them, as the good of the school may require. Amusement of some kind is an indispensable want of childhood and youth.* And the Creator, who knows what is in man, as full of benevolence as he is of wisdom and power, has provided for the gratification of that propensity in which the want originates, with an abundance, variety, and adaptation to our constitution and circumstances, well fitted to excite both gratitude and wonder. But man, who has "sought out many inventions," not satisfied with the innocent recreations which Providence has granted us, has set his ingenuity at work in this matter also, and a world of evil has been the result. A multitude of amusements have been invented, destructive alike of present and future peace

* On the subject of Amusements the author freely acknowledges his indebtedness to the admirable little work of Mr. Babington, entitled "A Practical View of Christian Education."

and virtue in those who indulge in them. A selection therefore is to be made, and in choosing, it should be your object to encourage those which are not only harmless, but as useful as possible. And very useful they may be made in a variety of ways, by the exercise of a sound discretion.

It has already been hinted that, by being forward to promote your pupil's pleasures, you will increase his affection, and gain his confidence, and sweeten the restraints and labours of the school-room; by guiding him in the selection of them, you may show him practically what a natural propensity children have to sinful gratifications, but what a sting such gratifications leave behind them; and also what an abundance of innocent pleasures an all-bountiful God has placed within our reach. You may make him sensible how frequently, while he is amusing himself, he may promote the happiness of others, and cherish just principles and good dispositions in his own bosom; and that pleasures which produce such fruits will generally be the sweetest in immediate enjoyment, and still sweeter in retrospect. The truth and power of these principles have been in innumerable instances fully tested, and a devoted spirit and discreet judgment may always render them a potent instrument of good.

In superintending the amusements of children, it is

important to give them a taste for those which are not expensive; which are easily obtained, and which are calculated to draw forth ingenuity, to exercise the bodily and mental powers, and to strengthen virtuous sentiment. A love for such as are expensive — as are grovelling in their essence and degrading in their tendency — as have any connexion with mischief or deceit, or are likely to give pain to any companion, or even to any of the brute creation, ought to be carefully guarded against. For this reason, you should earnestly discountenance, as alike displeasing to God, offensive to good taste, and revolting to true sensibility, the amusement so common among children, of mutilating and torturing flies and other insects, and of setting dogs, cats, and chicken-cocks against each other. The hardening effect of this kind of sports may be learned from the history of the Roman Amphitheatre, and is seen in the detestable bull-fights of modern Spain.

Games of violent competition are very likely to lead to evil; and, indeed, all competition is dangerous in a greater or less degree; and calls for a vigilant attention on the part of a teacher, especially where the competition is direct and palpable, and the temper of the child is sanguine and ardent. It should be a rule in a game of competition, that, as soon as a child shows any unfairness or wrong temper, or plays in a way likely

to excite bad temper in others; he is no longer to be considered fit for such a sport, and must leave it to those who have more generous integrity, gentleness, and self-command. If he can himself be made sensible of his weakness, and brought into a disposition voluntarily to relinquish an amusement which in his case involves a breach of duty, this will be far better than the exercise of positive authority. And the object can generally be attained by a temperate and affectionate appeal to his reason and sense of duty. In my own experience, I have scarcely ever made the attempt, and met with a failure; and I am not so vain as to suppose myself possessed of any extraordinary skill in the management of such cases. But if the child's passions are too far engaged to admit of this victory of principle, if his obstinacy proves an over-match for his reason, it is your duty to interfere with such authoritative decision as to stop the progress of mischief.

Sedentary games of chance or skill, as back-gammon, drafts, or even chess, are certainly dangerous when in frequent use, and perhaps as a general rule they had better be altogether avoided by children. Serious doubts are entertained by many excellent and judicious persons whether games of chance are ever right; and it is a good practical rule that questionable ground had better not be occupied at all. Chess is a great trial of

the temper, and frequently, perhaps more frequently than otherwise, leads to more or less of angry feeling in one or the other of the parties. These games are objectionable, partly because they are sedentary, and therefore ill-suited to an age when lively exercise is so natural and so conducive to health and vigour; partly, because their very essence is competition; but chiefly, because they may give a taste for cards, and perhaps for gaming. Marbles, of which children generally are so much enamoured, is a play which requires much watching, and occasionally the interference of the master to prevent mischief. It is very common among boys to play for each other's marbles, and to keep as their own all they win. This is real gambling, and will be very likely, if not checked, to lead to the same thing on a larger scale. It should therefore be peremptorily forbidden, and the prohibition rigidly enforced. This can most effectually be done by making a rule that there shall be no individual property in marbles in the school, but that all that are brought shall be deposited in a bag, to be kept by you, and used by all the scholars in common; to be, however, of course, returned to their individual owners, whenever these discontinue their connexion with the school.

We have already spoken of the abundance of simple and pure pleasures which a benevolent Deity has pro-

vided for the young. There are amusements whose tendency is to develop the muscular energies, to invigorate the bodily frame, to impart or to cultivate a taste for natural beauties, to convey useful knowledge, to implant a habit of industry, to exercise the ingenuity,—in one word, to **EDUCATE** the physical, intellectual, and moral powers of man. These are the most appropriate to childhood, and at the same time the most truly delightful. The various games of ball, skating, kites, balloons, riding on horseback, excursions into the fields to collect plants and minerals, historical and geographical games, alphabetical puzzles, pointing out the planets and constellations on a clear evening, the construction of mimic houses, rail-roads, and canals, the revelations of the microscope and telescope, the camera obscura, the illustration of some of the simpler principles of natural philosophy and chemistry, small gardens, and the more common tools and implements of carpentry, are never-failing sources of innocent and elevating amusement to young minds, which have not been vitiated by gratifications of an improperly exciting and therefore criminal nature. A book almost might be written to show how these amusements may be turned to account by a skilful parent or teacher in fostering good qualities and habits, and in checking and eradicating bad ones. But I must content myself with this

bare allusion to them, excepting however a single one, to which I desire to call your attention more particularly ; I mean the cultivation of small gardens. In my school at Edgehill, out of an average of forty boys, there were never more than a half-dozen, and generally not so many, who had not, either separately or in company with some of their companions, a little garden which they cultivated. The amount of labour which some of them bestowed on their gardens was really surprising, and it was delightful to behold the lively interest with which they watched the growth of their little crops, and the heartfelt satisfaction which the occupation afforded them. Their gardens were the first object of attention in the morning, and the last before they were called in at night ; and a considerable portion of their play-hours were devoted to digging, planting, weeding, and watering. I do not say that this was the case with all, but it was with some ; and I am perfectly satisfied that there never was any other amusement so general, so unfailing as a source of pleasure, so pleasant in its influence on the school, and so healthful in its effect on the character of the scholars.

But whatever are the favourite amusements, which will vary with the age, sex, and natural turn of mind, moderation in them is of the highest importance. Hence you ought earnestly to inculcate upon them the principle

that life and all our faculties are given to us rather for business than for pleasure; that they are talents to be employed in the service of God and mankind, and must not be wasted in idleness or frivolous pursuits. Amusement must be represented as no longer innocent, when encroaching on the time which ought to be employed in serious occupation, to which it must always be considered as subordinate. It must be represented as truly sweet, such is the wise and gracious connexion which God has appointed between pleasure and duty, only when confined within due bounds; and as producing satiety, as engrossing the mind and alienating it from God, as generating bad passions, and as leading to shame and remorse, and to eternal ruin, when it occupies the chief place in the heart. This is a point wherein young people are very apt to transgress, and in reference to which they need "line upon line, and precept upon precept."

4. Strive to excite in your pupils a taste for private reading, and guide their judgment in the choice of suitable books. The present age is distinguished above all others for the multiplication of juvenile books. Among these there is of course a vast amount of trash, but there is also much that is excellent in style, just in sentiment, and fitted to improve while it entertains the youthful mind. But children would be as likely to take

the bad as the good, if left to choose for themselves; they need the guidance of a more experienced hand, and it is seldom that they will not be willing to submit their own judgment to that of a respected instructor. If you could induce the parents of your scholars to contribute a few dollars for the formation of a juvenile district library, you would perform a service which would become in its results not a greater aid to yourself than benefit to the members of your school. Twenty-five dollars would purchase a hundred volumes or upwards, enough to form a nucleus, around which there would be gathering continually fresh accumulations; and how many hours of childhood would be thereby redeemed from idleness and therefore probably from something worse, and gained to knowledge, virtue, and happiness! When once a fondness for useful reading has been imbibed, and the habit formed, a strong barrier has been reared to resist the encroachments of bad passions, and an invaluable security provided for whatever of good there is in the disposition and conduct.

One word further on the subject of common school libraries for the use of masters and scholars. This is a feature of common schools hitherto much neglected, but it is beginning to attract the public attention and regard. It is a feature essential to the perfection of a system of popular education. The advantages of such

libraries, judiciously selected, are very obvious; and the wonder is that they did not long ago strike the public mind with a clearness and force not to be resisted. The task were not a difficult one, but this is not the place for a detailed statement and proof of these advantages. A bare enumeration of them must suffice for the present. The general establishment of well-selected libraries in our common schools would produce, among others, the following good effects: viz.

1. It would elevate the qualification of teachers, and increase the respectability of the profession.

2. It would foster a taste for profitable reading in the rising race.

3. It would greatly augment the aggregate amount of knowledge of the next generation.

4. It would redeem many of the hours of youth from idleness, frivolity, or vice, and thus tend to the increase of human virtue.

5. It would essentially aid in the government of schools.

6. It would be attended with many happy effects on the parents of the pupils themselves.

SECTION X.

Be reasonable in your requirements ; be firm in exacting obedience ; be uniform in your mode of governing ; be impartial in your treatment of all under your care.

It is scarcely an exaggeration of the importance of the principles which form the topics of this section, to say that an enlightened and faithful application of them to the management of a school, would be of itself sufficient to ensure complete success. A government, whether of a nation, school, or family, founded in reason, and administered with firmness, consistency, and perfect impartiality, could not fail to secure the confidence, respect, love, and obedience of those under its authority. The eloquent Dr. Mason was accustomed to say, that an adherence on the part of rulers to the maxim, "Be reasonable, be firm, be uniform," would well and successfully govern any community.

It has already been laid down as a capital principle in school-government that the multiplication of trifling rules should be avoided ; and it has been intimated that

it is better to inspire *sentiments* of goodness which will affect the entire conduct, than to enact specific *precepts* which at best will only operate as a check to particular faults. It has also been insisted on as of fundamental importance that pupils should be required to submit to authority as such, and not be suffered to obey or disobey, according to their ideas of the propriety or impropriety of the laws imposed upon them. But it is at the same time true that every teacher *must* establish some general rules, and although he is not accountable to his scholars for these rules, he is nevertheless accountable for them. He is accountable to his employers; he is accountable to his country; he is accountable to God. On this account, as well as because it will ensure a willing submission to his authority and a cheerful acquiescence in his decisions, he should well consider the nature of the requirements he makes; and see to it that they be such as he can justify on the principles of reason, equity, and necessity.

What are some of those things which it is reasonable for an instructor to require of his pupils? It is reasonable that you should exact from all implicit obedience, for without this there will be an end of all government, and of course of all study and improvement. It is reasonable that you should require punctual attendance at the hour of opening school; and if you require it, you

must enforce it. Several methods may be adopted for this purpose, but none will be so effectual as the entire exclusion, for the day, of all who come late. It is reasonable that your pupils should not only obey you, but that they should treat you with respect, and each other with civility and kindness. It is reasonable that they be required to conduct themselves with quietness and order in study hours, and to attend diligently to the learning of the lessons assigned them. It is indispensable also that they be required to fulfil all the great obligations of morality. It is, however, impossible to lay down a complete system of rules, which will be applicable to every school. The circumstances of schools vary so much that it often happens that what is necessary and reasonable in one, would be unnecessary and unreasonable in another. In general terms, however, it may be said that it is always not only perfectly reasonable, but indispensably requisite, that such regulations should be made and enforced as will most effectually promote the objects for which the school exists. And it is especially consonant to reason that your rules should be such as will be favourable to the gradual developement, growth, and perfection of the moral characters of your pupils. While they are children, they may be excused for understanding as children, for thinking as children, for speaking as children ;

but they should be so taught and disciplined in childhood, that when they become men, they will put away childish things.

It has been asserted, and, I trust, proved, that the teacher is not responsible to his pupils for the laws by which he governs them, and cannot, without essentially weakening his authority, permit himself to be called on by them for explanations of the reasons of his conduct. Yet this is very different from the assertion that he may not frequently and fully explain to them the reasonableness and utility of his rules. On the contrary, I am perfectly convinced, both from experience and observation, of the propriety and great advantage of so doing. A teacher whose general management is of the right stamp, may sometimes even, with the happiest effect, allow his scholars to sit in judgment on his principles of administration, and pronounce upon their excellence, or the reverse; but he should be very cautious never to resort to this mode of strengthening his authority, unless he feels perfectly sure that their decision will be right. I can best explain what I mean, by an example, which I hope I shall be excused for taking from my own experience.

It was (and is) a rule at Edgehill, that there should be no conversation or other species of communication in the dormitories. I once received a petition, signed

by the whole school, praying, in very respectful terms, that this restriction upon them after going to bed might be taken off. The petition was accompanied with a pledge that the privilege asked should not be abused, and that conversation at such times should be carried on by whispering. As soon as it came to hand, I mentioned to the school that I had received it, and promised to give it a candid consideration, adding that the question to be considered was an important one, and ought not to be hastily decided one way or the other. Two days after this, taking advantage of an evidently pleasant state of feeling in the school, I addressed them to the following effect, though of course much more in detail :

“ Boys, I will thank you to lay aside your books for a few minutes, and give me your attention, for I have something to say to you. I am now prepared to tell you the result of the consideration I have given to your petition, which was left on my desk the day before yesterday. I can appeal with confidence to yourselves to say whether I have not always shown myself forward to grant you every proper indulgence. I have felt a strong disposition to indulge you in your present request, but a sense of duty, and a regard to your own lasting good, compel me to a decision contrary to my inclination. There were many strong reasons for making this rule at first, and no circumstances have

occurred to render them less weighty now than then. Probably many of you have never thought of them, and only need to hear them stated to convince you that the regulation in question is wise, proper, useful, and necessary. The respectful terms in which your petition is presented, and the readiness you have always shown to listen to reason and to acquiesce in my decisions, induce me to explain to you two or three of the reasons on which this rule is founded. In the first place, the conversation of a number of boys together after going to bed is apt to be of a very improper and corrupting character. This I know full well, for I have been connected with a boarding-school where it was permitted. In the second place, injury is often done to the property of a school by the practice of pulling the bed-clothes from off each other and throwing them and the pillows around the room. Next, there are almost always some boys in the room, who really desire to go to sleep, but who are prevented by the conversation and laughter of the others; and it is unkind and selfish to keep them awake. Fourthly, no more time is allotted to sleep here than is absolutely necessary to recruit your physical and mental energies, exhausted as they are by bed-time by long confinement and study. Again, a large proportion of your parents, I know (because they have told me so), regard this as one of the most salutary of all the regu-

lations of the school, and would be very much surprised and offended if they were to hear it had been abolished. And finally, as to your pledge about not abusing the privilege requested, I believe it is perfectly sincere, but I believe also that I know you much better than you know yourselves. You would not redeem it! nor would *any* boys under the same circumstances. For these reasons I have decided that I cannot grant your petition without violating my duty. But, with these explanations, I would not have been afraid to trust the decision to yourselves; for, I can say with truth, that my observation has led me to the belief that, when the right and wrong of a question are fairly set before them, children more uniformly decide in favour of the right than men. It would afford me satisfaction even now to know what your sentiments are since the exposition I have made. To this end I will propose two or three questions, which I hope you will be willing to answer with frankness. Those of you who think that there is force in the reasons I have assigned for this rule, may declare that opinion by holding up their hands. [Nearly every hand in the room went up.] Those who think your parents like the regulation, and would be opposed to a change, may manifest it in the same way. [The same result.] Those who still desire the restriction to be taken off, please to declare it.

[Here and there a hand was raised.] Those who wish to let reason and the acknowledged will of your parents govern in this matter, may manifest it. [Here another forest of hands instantly rose.] It is as I thought it would be. I was confident that your decision would be right. It was not because I doubted it, that I did not leave the whole matter to your judgment in the first place. It was from principle that I acted otherwise. Questions of minor importance occasionally arise which I am willing that you should decide definitively; but there are others, of which the present is one, so important that this cannot be allowed even in form. There is but one head and one lawgiver in a school; and that is the master, whose will *must* be supreme, whose decisions *must* be final, and whose authority never can be safely surrendered even to the best of children."

It was my general practice, while principal of the Edgehill School, at the commencement of each session to read over the rules, and then to take them up one by one, and explain minutely the reasons on which they were founded. I have often appealed to the school for its opinion as to the propriety of certain rules; and I cannot recall a single instance in which there was not a nearly unanimous vote in my favour: it was more frequently the case than otherwise, that the vote was unbroken. I mention this fact, not boastingly, but as

an encouragement and inducement to young teachers to study to make their requirements reasonable in themselves, and such as will commend themselves to the better judgment of those for whose government they are framed.

But no system of government will be really efficient, which is not administered with firmness. The word of a teacher ought to be, like the laws of the Medes and Persians, unchangeable. When you promise, you must fulfil; when you threaten, you must execute; when you command, you must be obeyed. The very first lesson that your pupils learn should be, that yes means yes, that no means no, and that must means must. What a world of trouble and pain would the practical inculcation of this lesson save both to teachers and taught! When you are drawn into a contest with a pupil, either you must conquer, or one of you ought forthwith to leave the school. One unsubdued spirit, remaining in your little community, after it is known that your power has been exhausted on him in vain, will do more mischief in a day, than you can repair in a month. **EXTERMINATE** is, in such cases, the only safe maxim for the master of a school. Rebellion or the rebel must go. Lay it down then in the beginning, as a principle never to be departed from, that you will not retain a scholar under your care a single hour after

you are satisfied that you cannot subdue him, or that to subdue him would require a degree of severity which you are not willing to exercise.

Many years ago I had charge of a day-school in Washington. I commenced it with the determination to govern, if possible, by moral influences exclusively. For several weeks every thing went on well, but it became apparent at last that there was at least one boy who could not be effectually controlled in this way. I procured a small ratan with particular reference to him, and warned him that severer measures *must* be resorted to, unless he mended his ways. One afternoon he had been very idle, and when he came to recite knew absolutely nothing of the lesson. I told him he must stay after school and learn it. He looked very sulky, but said nothing. After the other boys were gone, I directed him to take his Cæsar and study. He folded his arms and remained perfectly motionless. "William," said I mildly, "do you not intend to learn this lesson?" "No, sir," he replied with a look and tone of defiance. "You *must* do it," said I, still mildly, but with more firmness of manner. Still he refused to open the book. We were now fairly in for a regular battle, and there was but one course, "William," I said very deliberately, "there is but one master in this school, and you will find it so. Your conduct has for some time been very

improper, and I have been looking forward to a definitive settlement with you. The time has now come. You must either learn this lesson in Cæsar, or you must be flogged. Will you learn it?"—"No, sir."—I then whipped him severely, and repeated the question, but with the same result. The ratan was applied a second time with greater severity than before; but still without effect. Hitherto the flogging had been received without finching. A third and yet more forcible application, after the removal of the culprit's coat, brought a copious gush of tears, but was otherwise equally ineffectual. His countenance was like a thundercloud, his spirit like adamant. I then said to him, "William, I am afraid to whip you any more. Your person must be already in many places marked by the stripes you have received. I am shocked and grieved at your obstinacy, more on your account than mine. Unless you subdue that rebellious spirit of yours, it will be your bane through life, and render you a pest in society. I shall make no further attempt to conquer you, but I will have no boy in the school, who refuses to obey. You may therefore consider yourself as no longer a member of the school, and you can never be received back again but on one condition, viz. that you bring a written confession and apology for your fault, with a promise that you will submit to all the rules of the school, and obey implicitly

every command." I addressed a note to his father, giving a detailed history of the proceeding, with the terms on which alone his son could be again admitted into the school. The next morning, almost immediately after the opening of the school, the father and son entered together. The former was much affected, and could scarcely give utterance to his feelings in the following words:—"Mr. Wines, I have brought you, as I hope, a penitent boy. My son delivered the note you sent by him, and I was equally mortified and pained at his unconquerable obstinacy. But he has reflected on his conduct, and sees its impropriety. He has, unprompted by me, written the confession and promise you could not do less than require. Had he not done so, I should have whipped him myself more severely than you did. William, read what you have written." The confession was couched in the most submissive terms, and read in a subdued and tremulous tone. After this, the father made an impressive address to the whole school, in which he commented on the conduct of the teacher in terms which it would not become me to repeat. That scene governed the school for weeks; and its effect was never wholly obliterated. For many days after it occurred, the school-room was like a church for quietness and order.

One of the oldest girls in a large common-school

once made a rag baby in school, which was the occasion of much laughter and disorder. The teacher discovered the cause of the commotion, and called the offender to account for it. He spoke to her affectionately concerning the impropriety of her conduct and the bad example she was setting before the younger scholars. He told her, however, that, in this instance, he would not punish her any more than he had already done by the public reproof she had received, provided she would promise never again to repeat the offence. She behaved with great pertness, and positively refused to promise. The master, therefore, was forced to chastise her. He called her out and inflicted twelve blows on her hand with a thick cherry rule. She persisted in her refusal. Twelve more were added, and the question was repeated whether she would promise not to make rag babies in school. Still her answer was in the negative. Thus far she had not flinched or shed a tear. But before the end of the third dozen had been reached, she began to cry. She was asked again whether she would make any more rag babies. She replied, "No, not in this school." "That is all I ask," said the teacher; "if you spend your whole time in that occupation at home, I can have nothing to say. If you were to ask my advice, indeed, I would recommend you not to do it, but I should not think of laying any com-

mand upon you." The young lady kept her word to the letter. When school was dismissed at night, she gathered up all her books, and never again made her appearance there during the winter. But the effect of the master's decision and firmness was very salutary upon the rest of the school. I cannot pass these two little histories without calling attention to the remarkable difference in the conduct of the parents of these two children. How much more truly wise and parental was that of the former!

The following anecdote, which forcibly illustrates the necessity and advantages of firmness in parents and teachers, is related by Mr. Abbott, in his "Mother at Home." — "A gentleman, a few years since, sitting by his fireside one evening, with his family around him, took the spelling-book, and called upon one of his little sons to come and read. John was about four years old. He knew all the letters of the alphabet perfectly, but happened at that moment to be rather in a sullen humour, and was not at all disposed to gratify his father. Very reluctantly he came as he was bid; but when his father pointed to the first letter of the alphabet, and said, 'What letter is that, John?' he could get no answer. John looked upon the book, sulky and silent. 'My son,' said the father pleasantly, 'you know the letter A.' 'I cannot say A,' said John. 'You must,'

said the father, in a serious and decided tone; 'what letter is that?' John refused to answer. The contest was now fairly commenced. John was wilful, and determined that he would not read. The father knew that it would be ruinous to his son to allow him to conquer; he felt that he must at all hazards subdue him. He took him into another room and punished him. He then returned, and again showed John the letter; but John still refused to name it. The father again retired with his son, and punished him more severely. But it was unavailing. The stubborn child still refused to name the letter; and when told it was A, declared that he could not say it. Again the father inflicted punishment as severely as he dared to do it, and still the child, with his whole frame in agitation, refused to yield. The father was suffering the most intense solicitude. He regretted exceedingly that he had been drawn into the contest. He had already punished his child with a severity which he feared to exceed; and yet the wilful sufferer stood before him sobbing and trembling, but apparently as unyielding as a rock. I have often heard that parent mention the acuteness of his feelings at that moment; his heart was bleeding at the pain he was compelled to inflict upon his son. He knew that the question was now to be settled, who should be master; and after his son had withstood so long and so much,

he greatly feared the result. The mother sat by, suffering of course most acutely, but perfectly satisfied that it was their duty to subdue the child, and that, in such a trying hour, a mother's feelings must not interfere. With a heavy heart the father again took the hand of his son, to lead him out of the room for further punishment; but, to his inconceivable joy, the child shrunk from enduring any more suffering, and cried, 'Father, I'll tell the letter.' The father, with feelings not easily conceived, took the book and pointed to the letter. 'A,' said John, distinctly and fully. 'And what is that?' said the father, pointing to the next letter. 'B,' said John. 'And what is that?' 'C,' he continued. 'And what is that?' pointing again to the first letter. 'A,' said the now humbled child. 'Now carry the book to your mother, and tell her what the letter is.' 'What letter is that, my son?' said his mother. 'A,' said John. He was evidently perfectly subdued. The rest of the children were sitting by, and they saw the contest, and they saw where the victory was; and John learned a lesson which he never forgot. He learned never again to wage such an unequal warfare; he learned that it was the safest and happiest course for him to obey."

On this passage, Mr. Dick remarks:—"The conduct of the parent in this case, so far from being branded as

harshness or cruelty, was the dictate of mercy and love. Had the son been permitted to obtain the mastery, it might not only have proved his ruin through life, but have introduced a spirit of insubordination among the other branches of the family. The only fault which, perhaps, may be attributed to the father, in this case, was his insisting on his son pointing out the letters when he happened to be in a 'sullen humour.' But, after the contest was commenced, it was indispensable to the happiness and order of the family, that victory should be obtained on the part of the parent." The same principle is equally true of schools and their instructors.

The contest of President Wayland with his little son, in which, if I remember right, he was two days in subduing him, was much talked of at the time; and while the many, with hasty thoughtlessness, blamed his firmness as wanton tyranny, the more sagacious few, with a deeper insight into the true relations of things, applauded it as the dictate alike of wisdom and benevolence.

You will be far from finding it an equally easy task to make all the spirits in your school submissive and obedient. Some are constitutionally gentle, pliant, and tractable; others are proud, self-willed, and obstinate. "But even in the worst supposable cases, it is quite

practicable, by firmness and prudent management, to bring the most stubborn under subjection ;” or, if you do occasionally meet with an individual, on whom you are unwilling to employ the full measure of severity necessary to his complete subjugation to your authority, let him be forthwith dismissed. You cannot neutralize the mischievous influence of an unsubdued and indomitable spirit. Cast him out, therefore, as you value the peace of your school, as you would promote the best interests of your pupils, and as you desire in your little dominion to see law and order prevail over rebellion and anarchy.

Uniformity is as necessary as firmness to the full success of your government. By this I mean such an evenness of temper and such a steadiness of principle in your administration as will lead you always to do the same or equivalent things under like circumstances. Some teachers will punish severely to-day what but yesterday was either entirely overlooked or only faintly censured. I am aware that this want of steadiness has many palliatives. No other profession is subject to such ebbs and flows of nervous excitability, because in none other are the minds of its members in such close and constant contact with other minds ; and that too in the delicate relation of ruler and ruled. One day the best possible spirit will prevail among your pupils, and

the school will be like the unruffled surface of a lake, when not a breath of air is in motion. Another day, every thing will seem to be awry; the scholars and weather out of joint, and irritability and insubordination a perfect epidemic.* At one time, you will have a violent headache or toothache, or be afflicted with a general languor and prostration of both body and mind; at another, you will be in the possession and enjoyment of exuberant health and vigour. It is inevitable that your spirits will be affected by these changes; and what is more *natural* than that your conduct should be so too? Yet your pupils will not enter into the philosophy of these things. They look only at the outward manifestation; and any deviation from a straight course, the least turning aside to the right hand or to the left, however natural under the circumstances, will be sure to lessen their respect for you, and in the same degree to weaken your authority over them. This is a hard rule, I admit; but you must strive to adhere to it and practise it to the utmost possible extent. If the day happens to be gloomy, and your spirits droop in conse-

* I remember, while at Edgehill, a storm in May, during which the sun was not seen more than once or twice for three weeks. The state of feeling in the school became really frightful. The boys could scarce speak peaceably to each other. It required the exercise of all our skill and forbearance to preserve any tolerable order.

quence; if you have a headache, and hence lack your customary patience; if, from any cause, the temper of the school is soured and irritable, and you are therefore yourself more peevish than your wont, do not let your own bad feelings find vent in severity, and above all in injustice, to your pupils. Whatever difference there may be at different times either in your own feelings or those of your pupils, (and this will often be very great,) the importance of maintaining uniformly the same *principles* of government, and of making your practice conform to those principles with the same uniformity, is perfectly obvious. "If strict in discipline to-day, and lax to-morrow; if you punish an offence at one time, which you have disregarded at another; or if you suffer an irregularity to pass unnoticed now, and censure it to-morrow, how can your scholars have confidence in your judgment? How can you convince them that your motives are correct? They are very quick to observe any irregularity in your mode of teaching them, or in your general system of government. I hope, therefore, this direction will receive careful attention from all who are entrusted with the management of schools. Let no one suffer himself to be deceived, by thinking that irregularity will pass without exerting an unhappy influence."*

* S. R. Hall.

Treat your pupils impartially, is a direction of the utmost importance to successful school-government. I do not lay it down without being sensible of the very great difficulty of applying in practice the principle which it embodies. In the first place, it is impossible that you should entertain the same *feelings* towards all your scholars. Nor are you called upon to do so. To maintain such a position would be a presumptuous arraignment of the Divine conduct and administration. For, while God so loved a world lying in wickedness, and a wicked world, that he gave his only begotten Son that whosoever believeth in him might not perish, but have everlasting life, he honours, with his parental complacency and with peculiar tokens of his love, the poor in spirit, the pure in heart, the merciful in conduct, the lovers of peace, the mourners for sin, the souls that hunger and thirst after righteousness. But "the proud he knoweth afar off;" and the workers of iniquity, as well as the works that they do, are an abomination in his sight. You will probably have children of all sorts in your school; some very good, some very bad, and others whose characters are severally marked by all the intermediate shades of moral excellence and worthlessness. It is in the nature of things that you should love them in proportion to their goodness. You are not only excusable for this, but bound to do it. Yet this

difference, as proper as it is unavoidable, in your customary sentiments towards them, will render it extremely difficult to treat with the same just severity the occasional lapses of the good as the rooted and continual transgressions of the bad. Nevertheless, impartiality requires that you should do so; and, though the lesson is hard to be learned, it can be learned, ought to be learned, and must be learned, if you would convince your pupils of your fidelity and regard to principle, if you would stop the mouths of complainers, if, in short, you would acquire and maintain a complete ascendancy over your school.

But the influence here pointed out is far from being the only one that you are exposed to, which will be calculated to warp your conduct in the particular under consideration. Others, less worthy in themselves and worse in their effects, are abundant both on the right hand and on the left. At least we may conclude so, if we judge from results which we see actually occurring, and many of us perhaps if our inference is derived from personal experience. You will see some teachers punish severely faults when committed by the younger scholars, which in the older ones are passed by without punishment or censure; you will meet with others who make a like distinction in their treatment of the girls

and the boys. The children of the rich and the influential often have their offences visited with chastisements, differing widely, either in kind or degree, from those which are inflicted on the offspring of the indigent and the powerless. It requires in fact no small degree of courage and self-command always to treat in the same way, or at least in conformity with the same principles, the faults of the young man of twenty and the child of six; of the son of the nabob and oracle of the neighbourhood, and the child of poverty and obscurity; of the lovely girl, whose temper is gentleness itself, and the ordinary current of whose actions is like the calm unruffled sea, and the hardened boy, whose passions, wayward and stubborn by nature, have been fed by indulgence, till they have made him their slave and plaything. Still, it is your duty to be impartial, and impartiality requires this at your hands. You cannot make an habitual difference, without occasioning complaints and giving just ground for them, without weakening your influence and so far destroying your power to be useful, without hardening the bad in their transgressions, not to mention other evil effects which must result from a biassed and partial administration of justice. You will certainly find your account in cultivating the spirit and pursuing the course here recom-

mended ; and not only that, but you will, in your feeble measure and degree, imitate that Divine Being, who, while he "maketh his sun to shine on the evil and on the good, and sendeth rain on the just and on the unjust," will as infallibly punish sin unrepented of in the most virtuous as the most vicious of mankind.

SECTION XI.

Take an early opportunity, after becoming acquainted with your pupils, of conversing with each privately; make their dispositions and habits your constant study; and, as far as may be, adapt your management of each to his individual peculiarities.

The utility of the practice recommended in the first part of this direction I have fully tested in my own experience. It was a practice long pursued by me in the management of the Edgehill school; and I can bear decided testimony to the excellent fruits which it produces. If you approach a child aright in one of your earliest interviews, you will almost invariably be able to draw forth his whole soul. By a friendly air and manner, by showing yourself interested in his conversation, by approaching gradually and almost imperceptibly the subject of his personal habits, and by a delicate and skilful course of interrogation, you will scarcely ever fail to gain more knowledge of his previous moral habits and character than by months of subsequent observation without this previous inquiry. The advantage

of this preliminary knowledge is manifest. It will enable you to lay your plans for the improvement of your pupil more intelligently, because with a better understanding of his circumstances and wants.

I will illustrate my meaning by an example. The following is substantially what has passed time and again, in my own experience, at such interviews as those to which I allude. Having finished my examination into the boy's previous mental habits and attainments, I was accustomed, after some conversation of a more general nature, to say to him, — "Well, my son, I have now satisfied myself as to your progress in the different branches of an intellectual education. I know pretty well what your attainments are, and shall be able, in each of your studies, to fix you in the proper class. But there is one important part of my duty which remains to be performed. You have a *mind* which is to be cultivated and stored with knowledge. You have a *body* which is to grow up, and, by active exercise, by eating and drinking, and by proper care in other respects, to be invigorated and kept healthy. You have also a *heart*, which is the seat and source of all that is good or bad in moral character. If you would gain knowledge, you must study; if you would become strong, you must take exercise; in like manner, if you desire to have a good character, you must, as it is beau-

tifully expressed in Scripture, 'keep your heart with all diligence.' Now if I were to satisfy myself with using means to preserve your bodily health and vigour and to make you a good scholar, I should not have performed half my duty. I am bound, as the principal of this school, not only to provide for your bodily and mental wants, but to watch over your morals, and to use my best endeavours to root out your faults, and foster your virtues. But I cannot succeed in this without your hearty co-operation. If you ever establish a good character and become eminent for moral worth, it will and must be chiefly through your own exertions. As a friend and counsellor, I may afford you important aid in this work, but I cannot do it for you. Do you desire to become a good man? [The answer to this question has always been, 'Yes.'] Would you like me to help you in becoming good? [The same answer as before.] But I cannot help you, unless you are perfectly frank and candid with me. You must look upon me as your friend, for I am really such, and lay open your heart to me. In order that I may begin aright, it is important that I know something about your former habits and present character. What was the last school you went to? [Mr. A's.] How many pupils attended it? [40, 50, 60, &c., as the case might be.] Among so many, you must have had all sorts of boys. There were probably some very bad? [Yes, sir.]"

By pursuing this train of interrogatories, by mixing up irrelevant questions with the others, and by occasionally introducing those of a personal nature, I never failed to draw forth all the information I desired respecting the general moral character of the school where he had been, and to gain much and most important knowledge of his own habits of feeling and acting. I must here make a single remark, to guard against a misinterpretation of my motives and object in instituting such inquiries. It was with no desire to pry into the management of other teachers, nor did I ever ask a question which could in the least degree implicate *them*. My inquiries were confined to the *pupils*, and to such times as they were by themselves, and such actions as their instructors were not directly responsible for. The course above described was taken, because it was found to be the best for gaining that specific knowledge of the character of the new pupil, which was the object of my desire, and which was almost always found to be of the greatest advantage in my subsequent intercourse with him.

From conversations of this kind in the early period of your acquaintance with your scholars, you will derive, as already intimated, much valuable knowledge of their character and conduct. But you must not rest satisfied here, nor fall into the error of supposing that

your duty is ended with this opening effort. The disposition, the temper, the leading propensities, the moral principles and habits, of each of your pupils ought to be made by you an object of constant observation and study. The knowledge thus derived is essential to your being able to adapt your management of all to their respective characters and wants; and without such adaptation their progress in moral excellence will be materially impeded, if not actually at a stand. All other measures, employed independently of this, can result only in partial success, because you will often have to choose them comparatively in the dark.

In order to prosecute successfully the study of character here recommended, which will be as interesting as it is useful, you must win the affections of your pupils; you must spend as much time with them as possible; you must converse frequently and familiarly with them; you must encourage them to be free before you. If, on the other hand, you stand aloof from them; if your intercourse is limited to the school-room and to study-hours; if you seldom say a word to them except in your official capacity, they cannot fail to have a feeling of constraint and uneasiness in your presence, which will be an effectual bar to your ever obtaining a deep insight into their characters. Thus many evils will either be entirely unnoticed by you, or you will be

liable to adopt very erroneous methods of correcting them; and many a germ of goodness will wither and die, or have but a stunted growth, because, being unobserved, it lacks that fostering care which is essential to its healthy and vigorous developement.

Your plans of government should be formed and carried forward not solely with a view to present and temporary effects, but with reference to the permanent benefit of your scholars. They should be adjusted and administered so as to promote the great ends of education. And what is education, properly considered and understood, but "co-operating with the Divine Spirit in forming the mind and changing the heart of an immortal being, whose nature is extremely complex, by no means easily understood, and differing greatly in different individuals; in all, however, weak and corrupt, and averse to the change to be wrought in it." Is it possible to doubt that what is recommended above must be necessary in this work? Can too great pains be taken where so much is at stake? Can success be rationally expected, unless great pains are taken, and your labours are enlightened and judicious? And can you flatter yourself that you take due pains, or that your labours will have a proper direction, if you give as little time as possible to your arduous task, and do not employ proper means for becoming acquainted with the char-

acter of your pupils? If so, you have the first principles of duty in your profession yet to learn.

You will be astonished at the revelations which an intelligent study of character in your school will unfold. There will be almost as great a variety of tempers and dispositions as there are individual scholars. And whatever substratum of truth there may be in the homely old proverb, that "sauce for the goose is sauce for the gander," it certainly does not hold good of the management of children. A punishment that will be keenly felt by James, will be a subject of merriment to John; a motive, all-powerful with Susan, will be no more than a rope of sand to Mary; an appeal that unseals the fountain of tears in one, on another will fall like "moonlight cold on the cold snow." I have at this moment in vivid remembrance two cases strongly illustrative of this point. One is of a boy of ardent temperament, who often subjected himself to discipline by his misconduct. He was passionate, wayward, and thoughtless in the extreme; but a mere allusion to the love of his father and mother, and his duty to them, would at any time cause the tear to glisten in his eye. The other is of a lad much cooler in temperament, generally correct in his behaviour, and amiable in disposition; but of a metaphysical turn of mind, always ready with an answer, and able to split a hair with

many persons of more than twice his years. He had upon a certain occasion been guilty of some gross misdemeanour. In expostulating with him on his conduct, I made as touching an appeal to his filial feelings as I was capable of doing, and concluded by asking him whether he did not think that, if his parents knew what he had done, it would fill their hearts with sorrow? "Why," he replied, with as much coolness and composure as ever Newton or La Place sat down to a mathematical demonstration, "if I should die, I don't think they would care much about it." All that I had said had produced no more visible effect than if I had been speaking to the Rock of Gibraltar. Yet that boy was not destitute of filial feelings, and he knew full well that he was doing his parents injustice; but he knew also that he wanted something to ward off the force of my appeal, and, like a man driven to desperation, he seized the first weapon that lay in his path.

Now should all dispositions receive the same treatment? Must every modification of character undergo the same penal processes as every other? Reason certainly answers, No,—and yet to vary one's management to any considerable extent is a work both difficult and delicate. With all the caution of which you may be master, with all the tact you can employ, you will sometimes lay yourself open to the charge of partiality;

a charge which should, if possible, be avoided, but at all hazards not deserved. Yet, without being really partial in any instance, prudence will enable you to employ various methods for strengthening good principles and eradicating bad ones, according to the variety of tempers with which you have to deal. Especially may you resort to this diversity of treatment in your private conversations, and in all those efforts and measures which are concealed from the general knowledge of the school.

SECTION XII.

Court openness, candour, and confidence from your pupils; accustom them to regard their faults as diseases, and you as their moral physician, capable of giving them wholesome advice, and pointing out appropriate remedies.

This direction, especially the former part of it, is little more than an amplification of the preceding one. A faithful and enlightened application of the principles it recommends, presupposes and requires a clear insight into the characters of your pupils, and a choice of means for their improvement founded on this knowledge, and adapted to all the varieties of temper and circumstances.

Few faults are more common among children, and especially children at school, than deceit.* It is not difficult to understand the cause of this. They are as yet unskilled in the philosophy of remote consequences. The pain of immediate punishment, consequent upon

* Perhaps the same remark would hold true of older persons.

the disclosure or discovery of their faults, is what they dread, and shrink from, and avoid, by every means within the compass of their ingenuity; whereas the distant prospect of evil, with whatever of terror you may seek to invest it, has little or no power over their hearts. The operation of this principle is not confined to the years of childhood. It is recognized in the Holy Scriptures as of disastrous effect in its influence on *men*. "Because judgment against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil."

In proportion to the prevalence of deceit in a school, in all its forms of lying, concealment, prevarication, double-dealing, and hypocrisy, is the malign influence which it exerts. It is not that this is intrinsically the worst vice to which a child can be addicted. Other sins are in themselves perhaps equally if not more displeasing in the sight of God. But this taints the entire soul, pervades the whole character, and sets itself in deadly opposition to all the measures that may be employed for correcting any and every moral defect in the juvenile mind. By concealment where it is possible, by bare-faced lying when it is known that there is no way of finding out the truth, by prevarication when that will answer the purpose, by an artfully contrived tale woven out of such a mixture of truth and falsehood as effect-

ally to mislead a parent or teacher, by feigned repentance and hollow promises where the whole enormity of the offence has been revealed, by putting on the appearance of virtues diametrically opposite to the faults of which it is conscious, by all the Protean shapes of hypocrisy and guile which it is capable of assuming, does this detestable, demoralizing, corroding vice seek to blind the eyes of the guardians and educators of youth, to defeat their benevolent aims, to screen the whole catalogue of juvenile errors and crimes from punishment, and thus to prevent that amendment of heart and life which it is one of the great objects of education to effect. "While other vices predominate in the soul, there are often recurrences of deep remorse, and of very considerable efforts to conquer them; but deceit usually stifles mental pangs, lulls the soul into a fatal apathy, and employs all those energies in riveting its chains, which ought to be exerted for its deliverance. Other vices are, generally, neither present at all times, nor regular in their return; but deceit is always at work, and scarcely allows of an interval, in which the soul is so far relieved from its immediate influence as to be in a state to recover from its thralldom. No wonder, then, that this vice should possess an awful pre-eminence in vitiating the character and hardening the heart." The loss of an ingenuous simplicity of soul, and the conse-

quent want of candour and plain dealing in a child, constitute a perverseness of character, more difficult to rectify than almost any other that can be named. Hence the agony which parents often endure, and the bitter tears they shed, when the reluctant conviction is forced upon their minds that this perverseness exists in their own beloved child. Hence too the bold and pointed language in which the sin of deceit is condemned by our Saviour. It is placed by him in the fore-front of those offences, so rank that they smelt to heaven, with which he charged the religious leaders of the Jews. "Woe unto you, Scribes and Pharisees, **HYPOCRITES!**" is a denunciation, which, more frequently, and with a more terrible energy, than any other, he thundered into the ears of those "whited sepulchres."

How important, then, is it, not only to the formation of good characters in your scholars, but also to the easy and successful government of your school, that this mildew of the heart should be removed and destroyed! With what diligence, with what perseverance, with what earnest seeking for divine guidance and aid, ought you to strive to check every tendency to deceitfulness, to encourage truth, ingenuousness, and simplicity of character, and to render those young immortals, of whose mind and heart Providence has made you the

guardians, worthy of the beautiful eulogium pronounced by our Saviour on Nathaniel,—“Behold an Israelite indeed, in whom is no guile!” Do you ask how this result can be secured? I know of no infallible means, but such as are beyond human control; but various measures may be employed, whose tendency lies strongly in that direction.

Personal example, in this as in every thing that concerns the moral education and government of the young, whether in schools or families, will be of an excellent influence. Study, then, to make your own conduct in this respect a model for that of your scholars. Let your course be always straightforward; never attempt to reach your ends through false pretences or concealed sinuosities; be careful not to affect dispositions which you do not feel, and never to violate truth and sincerity in your intercourse with your pupils, nor with others in the presence of your pupils; and let your whole character and conduct, as they appear to the school, and indeed every where else, be marked by integrity of purpose, ingenuousness of disposition, and openness of demeanour. When your word is once passed, let nothing prevent you from keeping it, unless it would be morally wrong to adhere to it, even though you may have been hasty in your expressions, and afterwards regret what you have said. But when, from ignorance of the true

circumstances of a case, from an improper indulgence of passion, or from any other cause, you may have been betrayed into injustice or a marked error in judgment, do not hesitate to confess and repair your wrong before the whole school. Such candour in a teacher, far from degrading, will raise him in the estimation of his scholars. It will show them that the ingenuousness which he inculcates upon them is not a mere sound upon his lips, but a living and operative principle in his own bosom; and the spirit which dictates such a course, pervading his whole conduct, will tend more powerfully to promote the growth of this virtue in their hearts, than any soundness of doctrine, any ability in teaching, any earnestness of persuasion, that could be employed. It is true that if such confessions are often necessary, it will destroy, and ought to destroy, the confidence of the school in the master's judgment or self-control; but the best are liable to occasional errors, and it is the wisest course, because the most consonant to truth, to set up no claim to infallibility. No teacher will in the end find the respect of his scholars for him, or his influence over them, increased by practically acting upon the absurd and ridiculous, as well as false, maxim, that "the King can do no wrong."

"Children," says an excellent writer on practical education, "ought to be armed against temptations to

deceit, by being forewarned on what occasions they will present themselves, and instructed by what means they are to be resisted. They should also be strongly reminded, when such occasions actually occur, of the existing danger; and such a course should be pursued by the teacher as to facilitate their escape. Thus, when a fault has been committed or a little difference with a playfellow has occurred, and an explanation is required by the teacher, great care should be taken to remind the child of the duty of truth and ingenuousness, and to check that eagerness and haste in the relation of circumstances, which will be likely to lead him to give a false colour to them. [If the culprit is unduly excited, if his feelings are evidently beyond his control, you should pause in your inquiries, till his passions are a little cooled, assigning as a reason that he is obviously not in a condition to give you a dispassionate statement of the facts of the case, and therefore, without any intention of doing so, very liable to mislead you by unfair representations.] The danger of his palliating some things, and exaggerating others, should be pointed out; and while he is kindly warned how grievously his fault (if he should have committed one) would be aggravated by such conduct, the loveliness of truth and candour in the eyes both of God and man, and especially under trying circumstances, should be set before him,

and he should receive every proper encouragement to adhere to them. When he has done his duty in this respect; whatever may have been amiss in his preceding conduct should be noticed in as lenient a manner as is compatible with a full maintenance of the distinction between right and wrong, and a due sense of the importance of the particular case. He should be made to feel how tenderly he is treated on account of his candour, and how very different his treatment would have been, had he acted otherwise. But, above all, he should be made sensible of the terrible load of Divine wrath which must press upon every child who endeavours to hide or excuse a fault by lies, prevarication, or concealment; of the impossibility of pardon without repentance; and of the impossibility of cordial repentance, when the mouth will not "make confession." There should be described in mild and sober, but warm colours, the infinite blessing of an approving conscience, and of that sweet peace which arises from a sense of sin forgiven, and of Divine favour restored, contrasted with the corroding sense of unpardoned guilt, and of being subject to the frown of an offended God. When a lie has been detected, it should be treated as one of the greatest crimes, and every endeavour should be used to fix its guilt on the conscience, and lead the culprit to deep and genuine repentance. The conduct which

ought to have been pursued by the child should be particularized, and its beauty and happy consequences dwelt upon and contrasted with the deformity of the fault which he has committed, and the guilt, remorse, pain, and Divine displeasure which he has incurred."

The happy fruits of "patient continuance" in such a course as this, have been tasted in many families and schools. And most delightful they are in the present peace and happiness they afford, in the sense of conscious innocence and dignity with which they fill the youthful bosom, and in the anticipations of a progressive growth in moral excellence for which they afford a reasonable foundation. You cannot, then, with too much assiduity cultivate this spirit, nor with too steady a perseverance adhere to the course which it dictates.

It is an important rule, in cultivating the virtues we are considering, that you should yourself manifest confidence as far as you possibly can in your pupils; sometimes, even beyond what you really feel. "As in water face answereth to face, so the heart of man to man."

"Si vis me flere, dolendum est primum ipsi tibi,"*

expresses a principle which extends to all the forms of sympathy, embraces all the feelings which are both

* Literally:—"If you would have me weep, you must first be affected yourself."

relative and reciprocal, and does not even find its limit there. If you show yourself always suspicious of your pupil's integrity, if you rarely credit his word except when confirmed by extraneous testimony, if doubting is the rule and trusting the exception, you will be very apt to make him reckless and indifferent as to whether he deserve your confidence or not. I believe that many children are, as it were, driven into the habit of lying by the utter want of confidence manifested by those who have the care of them. On the other hand, the manifestation of a generous confidence, in cases even where it has not been merited, has stimulated many a child to exert himself to deserve it on a future occasion. And what a powerful stimulus to the ingenious ambition and self-watchfulness of a virtuous youth are those approving and encouraging words of his teacher, when really merited, "You have never deceived me!" Will any child or youth, who is sensible that he is established in the good opinion of his instructor, lightly forfeit such a possession? None who possess moral worth enough to gain a good opinion at all, would throw it away for nought, or part with it except under the influence of overpowering temptation. That sense of character which, in the good, has a species of omnipotence in subsequent life, is often very strong in youth; and it is as capable as any other moral

quality of being cultivated and strengthened by appropriate discipline. If I were not restrained by motives of delicacy, I might here introduce a beautiful illustration of the truth of this principle, by relating an anecdote which has just been told me of an occurrence that took place no longer ago than yesterday in one of the schools of this city.*

A simple withdrawal of confidence, where this sense of character exists, is sometimes the severest punishment that can be inflicted. A lad fifteen years old had deceived a parent in a matter in which he had been trusted. On being informed by the mother of the circumstances, the father said to the son,—“My son, I have nothing to say to you, except that I trusted you, and you deceived me. I withdraw my confidence from you, and shall be very careful in future how I confide in your integrity.” This simple announcement, made with perfect calmness and gentleness of manner, but with such decision as convinced the boy that there was no joke in the matter, was followed, on his part, by loss of spirits, loss of appetite, and loss of peace; and he finally took to his bed from sheer depression of mind. A few days afterwards, at the intercession of the mother, he was formally restored to confidence, and, as a proof

* Philadelphia.

of it, employed to execute some commission, where faith in his honour was necessary. It is now several months since the occurrence of what is here narrated, and in not a single instance has there been a repetition of the offence.

The true theory of all vicious habits is that they are real maladies. Thus selfishness, lying, profaneness, intemperance, dishonesty, habitual anger, and every other vice, is as truly a disease, as scarlet fever or the cholera. In most respects, the analogy is perfect and entire. The only differences between them are, that one is a disease of the body, the other of the spirit; the former is often the consequence of a Divine visitation, to us inscrutable—the latter is evermore the criminal result of our own free choice; the one is limited in its effects, always by the duration of human life, generally to a much shorter period—the other reaches forward throughout that limitless and incomprehensible duration, denoted by the term eternity; the former requires chiefly physical, the latter for the most part moral remedies, for its removal. There is, indeed, one other difference, in some respects more interesting than any of the others, and certainly of most encouraging import. It is that, while there is no positive certainty that medicines will or will not cure a sick body, it is as sure as that there is a God in heaven who cannot be,

that the use of proper means, perseveringly employed, will receive that Divine blessing which will render them efficacious in restoring health to the soul.

It is of the utmost importance, and will be found of salutary effect in the government of your school, that you habitually look upon the faults of your pupils in this light, that you familiarize their minds to the same view of them, and that, as far as practicable, you accustom them not only to think but to feel that every vicious propensity, every immoral habit, in them, is a true disease, requiring as careful and diligent an employment of remedies, as any bodily malady they ever suffered. When you have once induced this feeling in a child, and made it habitual, and also convinced him that you can aid him by your advice in effecting a cure, an important point has been gained. He will regard you with something of the same feeling that he does his physician. He will look upon you as a friend, he will be open-hearted in your presence, he will cordially co-operate with you in your efforts to do him good. Do you doubt whether this state of mind can be induced in a school-boy? It is not only quite possible to succeed in such an attempt, but, by judicious management, you will succeed in a majority of cases. This is not mere theory; it is experience, as many teachers can testify. Uniform kindness, gentleness, affection, and genuine

friendship, coupled with conscientious diligence, and under the guidance of true wisdom, will hardly ever fail.

It is possible so to speak of the faults of your pupils, and to pursue such a course of treatment with regard to them, as not only not to excite ill-will or any unkind feeling, but exactly the reverse,—real gratitude and friendship. This will be made abundantly manifest by a few extracts from notes received by a teacher from his pupils. One writes as follows:—

“I am much obliged to you for telling me of my faults, and advising me how I may correct them. I have tried to profit by your admonitions, and last month I tried more than ever to behave well. I am much obliged to you for the good opinion you have of me, and I hope I shall do nothing which will prevent you from having it.”

Another says:—“I cannot be thankful enough that I have some one who is kind enough to look over me and point out my faults in such a manner that I can correct them. I never was aware before last night, when you told me, that I had been guilty of such conduct as you spoke of. I now feel that I have done wrong, and feel sorry for what I have done, and ask you to pardon me for having offended you.”

A third writes:—“As I wish to get advice concern-

ing my faults, I will speak freely with you about them. I will tell as many of my faults as I can think of, and those which I have endeavoured to correct, which will be all, for I have endeavoured to correct all."

A fourth asks advice in the following words:—"I now address a few lines to you on a subject of great importance, or at least I consider it as such. I find very often that when I ought to have given my whole attention to some thing, my thoughts have been wandering to other subjects. I write this to request you to tell me some means by which I may be able to break myself of such an unfortunate habit. And while speaking on this subject I would propose another. Often, in the various classes, I have no self-command, and therefore am apt to laugh, and otherwise excite disturbance. By advising me how I may correct these faults, you will do an essential service to your affectionate pupil."

Another says:—"I must say that, since our conversation yesterday morning, I have thought a good deal whether I could not improve myself, and also aid in improving my schoolmates. In reference to the subject of prayer, I took your advice, and examined myself at night, which I found of very great use, and will continue to do it. I think the conversation respecting the Bible on Sunday night, is one of the most useful lessons we have, as it instructs us about many events

of which we know nothing, and also teaches us many things concerning our duty."

"My morals," says another, "are not in as good a state as I wish them to be, yet I do not think they are in as low a state as they were some time ago. The regulations which you made at the end of the last winter session, had a good effect on a great many of the boys, and myself among the rest, so that when I went to — in the latter part of May, I had entirely ceased making use of any profane expressions whatever.— While in — in the month of October, I became acquainted with a great many young men (gentlemen, as they called themselves), who thought it the distinguishing mark of gentlemen to be able to swear and curse. They paid me a great deal of attention, but I believe they secretly disliked me, because I did not swear as they did. The temptation was strong, but God gave me strength and grace to resist it entirely."

I shall make but one further quotation, as follows:—
"I have, as you told me, tried to find out my principal faults, but I am afraid not with a great deal of success, because I cannot find out what is the real state of my heart. I am conscious that I have many great faults, and often do wrong, but still, though I try not, I go on every day doing the same things. [After enumerating a number of particulars in which he was most liable to

transgress, the writer adds:] I shall be grateful to you if you will tell me any means by which I can correct these faults, and cultivate the virtues which are opposed to them."

The letters from which these brief extracts are made, and many others of similar purport, written by the pupils of the same school, were the result either of private conversations with the individuals from whom they were received, or of confidential notes addressed to them by the master; most commonly the former. This fact suggests two practical rules of no small importance:—First, let your treatment for the cure of your pupils' faults be as much as possible concealed from the general knowledge of the school; and secondly, be in the habit of frequent, friendly, familiar private converse with every child and youth under your care. For myself, I can say with truth that, precisely in proportion to the strictness with which I have adhered to these two simple rules, has the difficulty of governing my pupils been diminished, and a pleasant state of feeling has pervaded the school. So much benefit have I found to result from this practice, that I have sometimes made it a point almost of duty to converse in private with several of my scholars every day. Children in this way become convinced of your real friendship for them, and

the deep interest you feel in their improvement; and they often repay it by laying open to your view the inner secrets of their hearts with as much ingenuous frankness as they would use in relating to their physician the symptoms of some dangerous illness.

SECTION XIII.

Endeavour to excite in your pupils an interest in their own improvement, moral as well as intellectual; and point out clearly the means whereby this improvement can be effected.

To awaken and keep alive such an interest in your pupils should be made an object of early attention and steady pursuit. Without it, and the personal efforts to which it gives rise, your best exertions can meet with only partial and dubious success. On the other hand, its existence and influential action in the mind of a child will render doubly effective all your other measures to implant, cherish, and strengthen the principles and sentiments of virtue. It is by no means impossible to awaken an interest of this kind in young persons. I have seen the majority of a large school thoroughly roused to the importance of personal effort in order to their growth in moral excellence, eagerly inquisitive as to the best means for that purpose, and heartily engaged in the use of them.

It will be useful to inquire into some of those considerations which, properly presented, will be likely to have the effect of exciting in the young an interest, in all respects so desirable and salutary.

1. To this end, the first direction is, — strive to convince your pupils of the value, nay, of the indispensable necessity, of exertion, active and persevering exertion, on their part, to the formation of good moral characters, to becoming useful and respectable citizens. We often hear of such and such persons being “self-made men.” The term, as generally used, has a restricted meaning. It signifies those persons who, without the advantages of collegiate education, have risen to any kind of intellectual eminence and distinction. But it is susceptible of a much broader application, and that without any violation of the proprieties of language, and with strict adherence to truth. Every man is, in reality, intellectually, and much more morally, a self-made man, the artificer of his own character. This is sufficiently proved by the single fact that so many young men, not deficient in talent, pass several years under the instructions of the ablest college professors without receiving any substantial benefit from it; while many others, with perhaps less natural endowments, by industrious application stand well in their classes, and afterwards, by the same means, advance step by step, till they reach high and responsible trusts in society.

But general proof is not enough for children. They need special illustrations; they are moved by particular examples. Fortunately, history teems with examples illustrative of the great truth we are considering. It would occupy too much space, and be otherwise inappropriate in this work, to dwell at any length on these examples. But you will find excellent and abundant materials for your purpose in the lives of Demosthenes, Cicero, Horace, the younger Pliny, Peter of Russia, Gibbon, Franklin, Edwards, Payson, and indeed in the lives of almost all who have ever distinguished themselves either in the world of letters or the world of action. It is "the hand of the diligent that maketh rich" in character and knowledge, as well as in that which more commonly, though with less truth, bears the name of riches. No man ever yet became eminent in goodness, and diffused abroad the light and warmth of a virtuous life, without self-watchfulness and self-scrutiny, without waging an incessant warfare upon his passions, without a diligent cultivating and cherishing of pure affections and upright principles, without, in one word, much and laborious personal effort to that end. This is a lesson which, by simple arguments, by apt examples, by earnest appeals, by showing your own deep convictions of its truth, you ought to be instant in season and out of season in impressing upon the tender

minds of your young charge. Be assured that it will have a strong tendency to excite in them that lively interest in their own improvement, which is the first step towards the formation of a good character, and which is equally essential to the pleasant and healthy government of your school.

2. Show your pupils, and try to make them see the force of the motive, that, by diligent efforts in cultivating their hearts, *they will please God*. This is a high, and holy, and, where it really exists, powerful motive to virtuous conduct. It is a motive, however, which fills by far too small a space in the hearts even of the good, and is too little influential on the actions of us all. It is seldom appealed to by the ministers of religion in their public discourses, or by Christian writers in their more elaborate productions. It seems in fact almost to have undergone an edict of banishment from among those motives which are to mould and fashion our moral feelings and principles. Yet it is distinctly recognized in the Bible as a legitimate and worthy principle of action; and it is recorded to the honour of one of the ancient Patriarchs, that "he had this testimony, that he pleased God." How much more truly honourable is such a testimony than the huzzas of millions! how beyond comparison more to be valued than the admiration and applause of a congregated world!

Whenever we do a thing with the express view of *pleasing* a friend whom we love, and whose approbation we value, it is sure to be well done. If we are impelled to a given action, or course of action, simply by a regard to duty or the opinions and usages of the world, we may do as little as we possibly can, so that we do not violate conscience or offend external decency. But not so when among the motives of our conduct that of *giving pleasure* finds a prominent place. Then how careful in the minutest particulars to consult the known tastes and wishes of our friend! how watchful to avoid every thing that can occasion the least unpleasant emotion! how anxious to omit nothing that can at all minister to his gratification! The force and beauty of this motive are often exemplified in domestic and social intercourse. The fond wife, when she expects the return of her husband after an absence from home, is all anxiety to have every thing so arranged as to give him not only a hearty but a cheerful and pleasant and comfortable welcome; and what inexpressible pleasure does she experience from a word, or look, or smile of approbation—any thing that constitutes a recognition of her endeavours to please, and an assurance that those endeavours are noticed and appreciated. So of the husband who desires to please his wife. How careful in choosing a present for her, to be sure that he

selects one suited to her taste! How often also will an affectionate daughter spend hours in arranging a bouquet for the purpose of giving pleasure to a mother, or sister, or brother! It would be easy to multiply illustrations of this principle, so as to fill many pages; but this is as unnecessary, as it would be tiresome and inapposite.

Now let this feeling be transferred to the Creator, and become a habitude of mind, and what a safe-guard does it afford against every thing dishonourable and wicked! In all the vast storehouse of motives which the Scriptures contain, there is none better than this, especially for the young, notwithstanding it has been so much overlooked, and, as it were, almost thrust out from among them. The peculiar excellence of this motive consists in this,—that it is at once elevated and elevating; that it is applicable to all times, places, and circumstances, and, where it really exists, actually does spread itself out over the whole conduct; that it affords a standard of right and wrong easy to be understood and applied, even by a child; and that it is capable of being without difficulty so impressed upon the minds of children as to become a constant principle of action with them. I have seen a child less than four years old who was in the constant habit of referring his actions to this standard. The desire of pleasing God

and the fear of displeasing him seemed to be in his case an effectual safeguard against many faults, and especially against lying. He would sometimes ask more than a dozen times in the course of a day whether God would be pleased with him if he did so and so. Once after he had broken something, but his mother did not know certainly that it was he, she asked him about it. "Must I tell you the truth, Ma?" he inquired. "You know, my son," she replied, "that God loves the truth." "I did it, Ma," was his prompt reply.

Allow me to urge upon you the importance of presenting this motive clearly to your pupil's understanding, and of pressing it earnestly upon their conscience. Strive to make the desire of pleasing God an habitual sentiment with them. Accustom them, as far as you possibly can, to inquire "How can I please God to-day? Shall I please God if I do so and so? Will God be pleased if I deceive my teacher? if I am idle when I ought to be studying? if I get angry and strike my companions? if I take what belongs to another? Will He not be pleased if I tell the truth? if I am kind to my schoolmates, and diligent in my studies, and upright in my conduct, and obedient to my teachers and parents?" Hold up as in a mirror to their tender and ingenuous minds the affecting and encouraging truth that God, great and glorious and mighty as He is, con-

descends to take pleasure in their simple, childish efforts to please Him. Dwell especially, and with unusual ardour of feeling and clearness and fulness of illustration, on the fact that God is pleased with every effort they make to tell the truth, to repress anger, to cultivate peace, to be diligent and obedient, to practise generosity and kindness, to be watchful over themselves, to cherish virtuous principles and check vicious propensities,—in one word, to form good characters and become good men. Let no favourable opportunity slip of inculcating this motive upon your pupils. You cannot be too assiduous or too zealous on this point. It is astonishing what an effect such instructions and exhortations have upon the young. It may, by judicious, well-timed, and persevering exertions on the part of parents and teachers, be made a habit with them to refer their actions to this standard, and to inquire constantly how they can please God. And it would be altogether a work of supererogation to point out the benefits that would result to school and family government from such a motive becoming general among children. These benefits lie too much upon the surface to require any such exposition to make them apparent.

3. Another means of exciting in your pupils that interest in their own moral improvement which is essential to their growth in goodness, is to impress continu-

ally upon their minds the great truth that virtue leads to happiness and vice to misery, even in the present life, and that the character here, whether good or bad, fixes irreversibly the condition beyond the grave. The wisdom of God is displayed in every thing that reveals to us any portion of his character or government. Thus the general current of human affairs establishes, to the satisfaction of the attentive observer of passing events and the discriminating student of history, the encouraging truth that there is a moral Governor of the world, who loves and rewards goodness, and hates and punishes iniquity; while, at the same time, the exceptions are many and striking,—so many and so striking that, if there were no hereafter, our confidence in the supreme and perfect goodness of the Creator would be shaken, and we should at least doubt whether judgment and justice were the habitation of his throne. The conclusion is, therefore, forced upon our minds that there must be a state of future retributions, in which the enigma now sometimes beheld of prosperous wickedness and suffering virtue and all the mysteries of Providence shall be cleared up, the ways of God to man completely vindicated, and the wisdom, justice, benevolence, and all the perfections of the Godhead shine forth with a refulgence such as that with which they beam on heavenly Intelligences.

But while the full and final vindication of the Divine administration must thus be postponed to a future judgment, God has not left himself without a witness in the present world. Many remarkable examples are on record both in sacred and profane history, wherein he has clearly manifested his disapprobation of sin and his love of goodness, by the punishment of the wicked and the rescue of such as trusted in him. Was there no display of retributive justice in the case of that abominable tyrant, Adoni-bezek, who having, according to his own confession, maimed not less than seventy princes by cutting off their thumbs and great toes, and reduced them to the necessity of gathering up their food, like dogs, from beneath his table, was at length, in the righteous providence of God, punished by having precisely the same mutilation inflicted on himself, and by perishing in captivity within the walls of Jerusalem? Were not that breaking up of the fountains of the great deep by which almost the entire race of men was swept from the earth, the fiery deluge which consumed the cities of the plain, the earthquake that swallowed up the company of Dathan and Abiram, the writing on the wall of Belshazzar's palace and the terrible meaning concealed within its mysterious characters, the loathsome and excruciating deaths of the two Herods, and the horrible fate of the bloody and malignant Antiochus

Epiphanes,* — were not all these, and a hundred other cases not less remarkable, so many proofs that “there is a God who reigns on high, and minds the affairs of men?”

It is related of Charles the Ninth, of France, one of the most detestable tyrants that ever filled a throne, the author of the dreadful massacre of St. Bartholomew’s Day, that, after that abominable tragedy, he never knew what peace of mind was; “that he had a fierceness in his looks, and colour in his cheeks, which he never had before; that he slept little, and never sound, and waked frequently in great agonies, requiring soft music to compose him to rest; and at length died of a lingering disorder, after having undergone the most exquisite torments of body and mind;” and some even assert that such was the intenseness of his agony as to cause the blood to start through the pores of his body.

“King Richard III., after he had murdered his innocent royal nephews, was so tormented in conscience, as Sir Thomas More reports from the gentlemen of his bed-chamber, that he had no peace or quiet in himself, but always carried it as if some imminent danger was

* “Worms crawled from every part of him; his flesh fell away piecemeal, and the stench was so great that it became intolerable to the whole army; and he thus finished an impious life, by a miserable death.”—*Rollin’s Ancient History.*

near him. His eyes were always whirling about on this side and on that side; he wore a shirt of mail, and was always laying his hand upon his dagger, looking as furiously as if he were ready to strike. He had no quiet in his mind by day, nor could take any rest by night, but, molested with terrifying dreams, would start out of his bed, and run like a distracted man about his chamber."*

The great moral lesson of all history is that there is a God who controls human affairs, and so controls them as to draw a broad line of distinction between virtue and vice, placing the seal of his complacency on the former, and marking the latter with manifest tokens of his displeasure. He who learns not this from the study of history, loses the best and greatest advantage it is fitted to afford. Especially ought every teacher of youth to turn his attention to this view of the subject, and gather up, as in the treasury of his memory, the facts which have a bearing upon the great question as to the effect of our actions on our own happiness. A frequent reference to the providential administration of Jehovah, as exhibiting his love of goodness and hatred of wickedness in the honour he has put upon the one and the brand with which he has marked the other, in the happiness which the former insures, and the misery,

* Mr. Dick.

in one form or another, to which the latter necessarily leads, will not be without a sensible and happy effect upon your pupils.

But after all, a different mode of illustration will be better adapted to your purpose. All of us, and the young especially, are more affected by what, in the forcible language of Bacon, "comes home to our business and bosoms," than by that which, however apt for the purpose of illustration, has a less direct bearing on our personal concerns. You can appeal, often with irresistible force, not only to history, but also to the observation and personal experience of your scholars, for confirmation of the position that virtue promotes happiness and vice leads to unhappiness. There is no community, school, or family, in which this truth is not exemplified in a manner more or less striking every day. This is particularly the case with respect to schools. The good and gentle find every thing pleasant and peaceful; the refractory and disobedient often smart under the infliction of actual chastisement, and are continually tormented by the dread of punishment and the upbraidings of conscience. Accustom your pupils to look upon this connexion as one established by God himself, and not as an arbitrary arrangement of yours. Paint in mild and true, but warm and lively colours, the serenity and peace which the prac-

tice of goodness spreads over the soul, the respect and influence which it secures in society, and the divine approbation and complacency with which it is ever honoured and rewarded. You need not be afraid of giving undue prominence to this motive. The happiness of heaven, painted by the pencil of inspiration with a richness of colouring which throws the most beautiful and vaunted of human productions far into the shade, is one of the leading motives by which the Almighty seeks to allure us to the ways of virtue here and a crown of life hereafter. Labour, then, diligently to make your pupils feel that "virtue's ways are ways of pleasantness, and all her paths are peace." This great principle is so invariable in its operation, so palpable, so truly experimental, that it is not a difficult task to impress it practically upon the minds of children. They may easily be taught to notice habitually the effect which their actions have in promoting their personal happiness or the reverse. And when once the truth we have been attempting briefly to illustrate, has taken a firm hold upon them, its living power will soon be seen in the fair and pleasant fruits it yields.

4. A fourth direction for exciting in your pupils an interest in their personal growth in moral excellence, is—inculcate upon them the importance of being governed by principle, show them the elevation and true dignity

this imparts to the character, and press earnestly upon them the important truth that the only true independence is that which arises from conscious virtue and liberal knowledge. I will not here enter at all into the metaphysical question whether the conscience be an original faculty, or merely the judgment employed in weighing our own characters and actions. Such an inquiry would be foreign to my present aim; nor would it in the least alter the facts we are to consider, whether the one theory or the other be correct. The moral sense, the feeling of right and wrong, whatever it be and in whatever mode it acts, is as capable of being cultivated, enlightened, strengthened, and trained to a right habit, as any mental power or moral disposition whatsoever.

This is not theory; it is fact. The truth of the position rests upon the broad and firm basis of experience. Children, at a very early age, by a right mode of training them, may be accustomed to act from principle. Washington was a bright example of this, as of most other human excellences. The story of the pear-tree and the hatchet is well remembered, as evincing his regard for truth, even when the prospect of punishment was directly before him as the consequence of avowing his fault. An eminent teacher once declared to me that such was the delicate and strong sense of personal

rights among his pupils, such and so universal their horror of stealing, that he believed a piece of apple left on any of the forty desks in his school-room would have remained there till it rotted, before any other than the owner would have touched it. I have known several instructors who had their scholars so trained to the habitual practice of what is right, that they could leave them for a quarter, a half, or even a whole hour, with the certainty that the studies of the school would be as faithfully prosecuted while they were away, as if they had been present.*

* The following incident, among many others of a like kind, is related by Mr. Simpson, in his account of the Edinburgh Infant School:—"One of the children lost a halfpenny in the play-ground. The mistress was so certain that it would be found and accounted for, that she lent the loser a halfpenny. Some time after, when the incident was nearly forgotten, one of the boys, J.F., found a halfpenny in the play-ground, and, although no one saw him find it, he brought it at once to the teacher. As the latter knew nothing about the loss of the halfpenny already alluded to, it appeared to him a halfpenny without an owner; but one of the children suggested that it must be the lost halfpenny for which the mistress had given the substitute. 'What, then, shall be done to it?' Many voices answered, 'The mistress should get it.' The girl who had lost the halfpenny was called out, and at once knew her own. It was given to her, and she immediately transferred it to the mistress. The teacher then appealed to the whole school, 'Is that right?' 'Yes! yes! right! right!' was cried out by the whole assemblage with much applause and animation. This last accompaniment of their approbation is strongly contrasted with the more tranquil and evidently regretting way in which they condemn, when any thing is wrong."

It is principle or the want of it that makes the whole difference between the upright and worthy citizen and the wretch who picks your pocket, or breaks into your house at dead of night for the fell purpose of robbery and murder. How earnestly, then, ought the importance of being governed by principle to be inculcated upon the young! how diligently the habit of acting on principle, cultivated! Seize every fit occasion, avail yourself of every opportune occurrence in the school, take all imaginable pains, to show your pupils and make them feel how immeasurably superior in all the qualities that constitute true excellence and respectability, is the schoolboy who habitually says to himself, "I must not do this, because it is wrong," to one whose governing motive is expressed in the declaration, "I must be careful what I do now, for the teacher is looking." To do right because it is right, to shun wrong because it is wrong, to act from a sense of character, from the love of goodness, from the fear of God,—this is worthy of a rational and immortal being. The child who acts thus habitually will not only gain the love and confidence, but command the respect, of those who are ten times older than himself. On the other hand, the boy or the girl who does what is right, and abstains from what is wrong, merely because some one who has authority over him is looking at him, and he dreads the

rod of correction, but who practises wickedness with greediness when he is assured of impunity, — such an one sinks the dignity of human nature to a level below that of many even of the brute creation, for the ox and the horse, having once been broken to the yoke and the harness, afterwards submit and obey from a better principle than that of fear; and many animals, and especially the dog, are bound by a real and strong affection to the obedience and service of their masters. Hold up this view of the case to your pupils frequently, and in a clear and strong light. “Line upon line and precept upon precept, here a little and there a little,” is the true motto both in the moral and intellectual education of the young. Such a course in reference to this particular point will not and cannot fail to produce good fruit in some, probably in many, perhaps in all.

The desire of respectability and influence among men, not indeed as an ultimate end, not for the mere gratification of personal vanity or ambition, but as a means of extending more widely our usefulness, is a legitimate principle of action. Press this view earnestly, repeatedly, and affectionately on those young immortals, over whom God in his providence has given you a temporary guardianship, and between whom and you there has been, by the same providence, established a relationship, involving ties tender, and intimate, and

pregnant with consequences that reach forward through eternity.

5. Finally, as a most important means of exciting the desired interest, accustom your pupils to face their future responsibilities in all the relations subsisting between them and their Creator on the one hand, and between themselves and their fellow-creatures on the other;—their relations as subjects of the moral government of God, as citizens of the American republic, as members of families, neighbourhoods, and the great brotherhood of man. This topic opens a field of thought and investigation, affords ground of appeal and entreaty, and calls up a train of associations, which are broad enough almost of themselves to form a volume, to which you can scarcely too often recur either in your public addresses to your pupils or your private conversations with them, and which you cannot with too much warmth and cogency urge upon their considerate attention. “No man,” saith the great Apostle to the Gentiles, “liveth to himself.” What a pregnant meaning is included in those five short words! It is a law of our constitution, an ordinance of Heaven, that every man is to have an influence over his fellows, some in a greater, others in a less, degree. Nor are we accountable merely for the actual and positive influence we exert on others; our responsibility extends to all the

influence we might have, to all the good we might achieve, by pursuing a different course from what we do. It is therefore utterly impossible for us to escape from that responsibility which belongs to us as social beings. The man who, to shun this responsibility, buries himself in some deep forest or remote cavern, far from the haunts of men and busy hum of life, must utterly fail of his object. He is still accountable for all the evils he might have prevented, for all the good it would have been in his power to effect, by the utmost exertion of his faculties. This principle is as consonant to reason as it is to Scripture. In the parable of the talents, the unfaithful servant was condemned, not for abusing, but for hiding his Lord's money; and the man who should refuse to save a fellow-creature from death when it was in his power to do so, would be held guilty of his blood, and considered as a monster unworthy of human sympathies.

The world in which we live is filled with ignorance, vice, and misery. A large part of it is still unreclaimed from heathenism, and even where the Christian religion prevails and is outwardly respected, how faint and feeble is the influence it exerts on the hearts of the great mass of men! But the world is to be brought back to its allegiance to God. The ignorance which enshrouds it is to be enlightened, the vice which despoils

it of its beauty is to be removed, the wretchedness beneath which it groans and is in bitterness is to flee away, like a dream or a shadow. And yet this mighty revolution, which involves no less a change than the regeneration of mankind, is to be effected, not by miracle, but through human instrumentality. God will be the Author of it, but men the agents he will employ to effect his purpose. We are all of us called to be co-workers with Him in the noble enterprise. To what an honour, beyond all that men can bestow, are we thus raised, and how fearful the responsibility that is put upon us by such a privilege!

Let us take another view of human responsibility, for our duties are as various as our relations. There is not a common school in the country that may not have in it a future President of the United States. Some undoubtedly have. At all events, these primary institutions, about which we think and care and exert ourselves so little, are thronged with embryo governors, judges, law-makers, and magistrates of every grade,—with lawyers, physicians, divines, and authors,—with those, in short, who are speedily to fill all the most important and responsible trusts under our social system. Yes, on those who are now subjected to all the restraints of the school-room, and engaged in the daily round of school-duties, will soon be devolved the mighty

charge of upholding our present form of government, with the beneficent institutions which repose upon it; and thus of transmitting to posterity undimmed and undiminished, the bright inheritance our forefathers bequeathed to us. What an interest and importance does this thought impart to their present position and occupations as scholars! Can an intelligent and well-principled child realize this idea without being affected by it? without almost feeling a sense of oppression from the responsibility that even now attaches to him, and that higher responsibility which is in near prospect?

But not only has the world at large and our own country claims upon our interest and exertions; we have many and most important duties to perform as neighbours, as heads of families, as friends, as relatives, and in all those minor but multiform relations which exist between persons living near each other. These duties, with all their weight of responsibility, will soon be rolled upon our children, who, with too little thought of them, now fill the places of learning, and too often, it is to be feared, study more intensely how they shall thwart the master and indulge an indolent disposition, than how they may turn their time to the best account, and become most thoroughly imbued with that knowledge and those virtues which will fit them to be useful men and citizens.

These are all trains of ideas which should be rendered familiar to the thoughts of school-children, and, if possible, incorporated into their intellectual and moral being, so as to become a part of themselves. If you can succeed in this object, if you can so impress upon your pupils their high future responsibilities as to make them habitually sensible and regardful of them, nothing will tend more effectually to awaken their interest and rouse them to exertion for their personal improvement, both intellectual and moral. Say you that the task is difficult? It is not to be denied that it is encompassed with more or less of difficulty; but it is not impossible. I have myself seen this result secured in many cases; and multitudes of teachers can testify to the same fact. I have heard it related of the children of one of the most distinguished of American clergymen, that nothing is more common than to hear them talk of "living for their country," of "serving their country," of "being useful to their country," &c. &c. This is true not only of those who have grown up to manhood, but also of the younger members of the family. It is a sentiment imbibed with their mother's milk, and instilled by the earliest lessons of a father. In this way they learn almost from infancy to think less about themselves than others; to expel selfishness from their bosoms; to cultivate benevolence and generosity; to extend the circle

of their sympathies to the race; and to live less for themselves than for mankind. Are not these desirable results? Are they not noble fruits? And what think you of the government of such a family,—that it is a difficult or an easy task?

You cannot bring about this state of feeling in your pupils, and make it a principle of action with them, by a few set lectures and feeble efforts. It is not thus that any great results are reached. No; you must again and again hold up the same views to their contemplation; you must over and over and over again urge upon them the same considerations; you must do this in public and in private; by formal addresses, by familiar converse, by apt allusions and examples, by availing yourself of every favourable opportunity whenever and wherever it occurs of bringing home to their understanding and conscience the great lesson of their future responsibilities in all their binding force and ramified details.

Endeavour to make your pupils feel that they do not go to school, as they do to a balloon ascension, an illumination, or a theatre, merely for their present amusement and gratification; but that they are sent there for a very different end, a far nobler purpose; viz. to become prepared by study and discipline, by the culture of the mind and heart, to discharge, with credit to themselves

and usefulness to others, those duties which God and society will claim at their hands, when they grow up to be men. Show them that they are already old enough to think seriously on this subject; that they ought at least to begin to look it in the face, and to familiarize their minds with the thought that they, with others of their own age, will soon have to fill the places now occupied by their fathers, and to assume all the solemn and weighty responsibilities that belong to those places. Press upon them also, and clearly illustrate, this other and most important consideration, that their individual responsibility in this matter is in exact proportion to the means they enjoy of preparing themselves for their future duties.

Remind your pupils how high and responsible may be the post which Providence has in reserve for them, and thence seek to impress upon their minds the great importance of preparing themselves, by diligent study, meditation, watchfulness, and prayer, for whatever may be their future lot or station. Fear not, as some perhaps may tell you, that such a course of instruction will tend to make your pupils vain, affected, and pedantic. There is a show of reason in this objection, but nothing more. Surely, the judicious inculcation of noble and generous sentiments upon the minds of youth cannot be attended with such debasing

effects. This were, indeed, to interrupt the harmony of nature, and, reverently be it spoken, to convict the Deity himself of inconsistency and folly. No; the very reverse is the fact, as reason declares, and experience confirms.

The second point in the direction with which this section commences, has reference to the personal means whereby a growth in moral excellence can be insured. It is a matter of deep moment that these be pointed out and urged upon the attention of your pupils. If you can but bring them to the point of feeling that they are necessary, and of resolving that their efficiency shall be faithfully tested, a great work will have been achieved. Nothing will then be wanting on your part but perseverance, to insure in your pupils a healthy and rapid growth of moral character.

So much space has been already devoted to the first topic in this section, that I can but briefly hint at the means which, in other cases, have been found useful for the end in view.

1. The first of these, to be urged upon your pupils, is, that they form certain fixed principles of action, to which they will adhere always and under every variety of circumstances. Vice is a weed which finds a congenial element in the soil of the human heart, where it grows with a rank and desolating luxuriance; virtue,

since the fall, is an exotic, transplanted from the skies, which, to attain its full and perfect growth, to bloom with its native beauty, and shed forth its celestial fragrance, must be nurtured with assiduous care. A few straggling efforts, an occasional fit of repentance and reformation, some feeble resolves scarcely formed before they are broken, will never avail to insure the conquest of the passions, and the reign of goodness in the heart.

This cardinal truth is susceptible of full and very forcible illustration from the history of those men who have attained to extraordinary degrees of moral excellence and worth. Look into the life of any such man, and you will find that he has pondered well his principles of living, and reduced them to rules, which have formed, as it were, the channel, in which the whole current of his actions has flowed. President Edwards was an illustrious example of the great results which may be attained in this way. His celebrated Resolutions, adhered to through a long course of years, tended, in no small degree, to raise him to an eminence in goodness, such as few men have ever reached, but which all might attain by the use of similar means. I have seen many of his resolutions adopted and acted upon by schoolboys, with the happiest effects on their moral character and conduct.

To the vigorous growth of the moral virtues and the

formation of good moral habits, it is indispensable that we have, and act in accordance with, settled principles. This is a lesson which must be again and again impressed upon your pupils, and in the application of which to themselves they will need to be guided by your superior knowledge. Some of those principles of conduct which every child, who is old enough to go to school, ought to adopt and practise, are as follows, viz. : To tell the truth : to govern the temper : to be strictly honest : to be obedient to parents and teachers : to speak ill of no one behind his back : to be kind to all, even to animals : to avoid quarrels : to improve the time allotted to labour and study : to read the Bible and pray daily : to keep the Sabbath : to abstain from profaning God's name : never to taste strong drink of any kind : to shun lewdness : and to act habitually from the fear of God and from a desire to please Him. Quite young children may be brought to form such resolutions in all seriousness, and to adhere to them with ever increasing constancy. This has been done in various instances under my own observation, and a habit thus formed, worth more than all the most eloquent exhortations to virtuous conduct in the world ; the habit, namely, of self-watchfulness, and of referring all the more important of our actions to a correct standard of right and wrong. You cannot, however, persuade your pupils to such a course,

unless your own heart is penetrated with a sense of its importance. To produce conviction in other minds, our own must themselves be first convinced. How important, then, that you should cherish this sentiment yourself, and act it out in your practice! Let your pupils not only hear from your lips, but see in your example, that, in the culture of the heart, you regard it as a matter of vital concernment to act in conformity with settled principles, and those derived from no meaner source than the Oracles of the Living God.

2. Another means of improvement in moral character which you will find it useful to explain and inculcate upon your pupils, is, that they look upon every event which befalls them as coming in the providence of God. In strictness of speech there is no such thing as fortune, chance, accident, or casualty. "The Lord reigneth," not only "in the armies of Heaven," but also "among the inhabitants of earth." His providence embraces not merely the revolutions of empires and the order and harmony of the universe, but the fall of a sparrow, the feeding of the ravens, the pencillings of a lily, and even the number of the hairs that cover our heads. To the Infinite Intellect there is neither great nor little. It is as easy for him to create a world as an insect, and to superintend the affairs of a thousand systems as to uphold in being the animalcules that people, unseen by the naked eye, a single drop of water.

The Bible theory, and therefore the true theory, of the present life is, that it is a state of trial and probation for the next ; in which every occurrence that befalls us, being under the control of Divine wisdom and power, may be made profitable as a means of strengthening our virtue and educating us for Heaven. This is true not only of those more prominent events,—such as the loss of friends, health, or property,—which become, as it were, eras in our lives, but likewise of the more trifling crosses and vexations which are of daily occurrence. A school-boy, for example, may derive, and ought to derive, profitable lessons from an accidental fall, a casual blow, a disappointment in some expected enjoyment, and a hundred other things familiar to his experience, but of little apparent importance. All see and acknowledge the hand of God in the death of a parent, in the pain and weakness of disease, in the loss of a limb or a sense, in a sudden reduction from affluence to poverty ; but few of us are sufficiently in the habit of referring those so called “trifles,” which “make up the sum of life,” to His superintending control. Yet this is the true view of the case ; and you will find that familiarizing the minds of your pupils with it, and leading them to a practical appreciation of its truth, will be attended with happy effects. It will make them sensible of their own weakness, blindness, and depend-

ence, and promote the growth of patience, fortitude, resignation, and contentment.

3. A third means of improving and strengthening the moral character, to be unfolded to your pupils and urged upon them, is, that they set resolutely about the correction of their faults. To this end the first step is that they find out what their faults are, and that they be impressed with the idea that they must themselves be the principal agents in correcting them. This latter principle, to which repeated reference has been already made in this work, may be regarded as the alpha and omega of moral training. It is of such fundamental importance that it cannot be too often recurred to in your moral lessons to your pupils. Personal effort, and that of a vigorous, steady, and persevering kind, is absolutely necessary to progress in the work of mending the character. "Make unto YOURSELVES a new heart," is the command of Jehovah. Explain to your pupils that all solid improvement in their characters must result from their own exertions, put forth in dependence on superior aid; and that all that others can do in this behalf is to counsel, guide, and instruct them.

You must direct your pupils in the study of their own characters. Encourage them to be free before you, to come to you as to a father with all their doubts and

perplexities, to lay open their very souls to your inspection, and even to confess their faults when they feel assured that you cannot overlook them. I have known some instances, and heard of others, in which children have come and confessed their offences, and received with thankfulness the punishment they merited.

The importance of accustoming the young to look upon their faults as diseases, has been set forth in a previous section. Some have more, others fewer, of these moral maladies; but none are wholly exempt. Perfect moral health cannot be predicated of son or daughter of Adam. Some of the more common faults of childhood are irritability, selfishness, pride, vanity, disobedience, deceit, lying, profaneness, impertinence, and indolence. There is no child or youth who is free from all taint in some one or more of these particulars; and it is important not only that they ascertain where the taint is, and how far it has spread, but also that they make diligent use of the proper means for removing it.

Of these means the first is confession; confession to parents; confession to teachers; and, above all, confession to God. This is attended with a two-fold advantage; its tendency is to restore peace of mind to the offender, and to promote reformation in the life. The illustration of these principles I must leave to your own

judgment; but I refer you to Abbott's excellent chapter on Confession in the *Young Christian*, where you will find much that will be of service to you in bringing the subject down to the level of the youthful understanding, and urging it successfully upon the attention of your scholars.

The second means to be employed by the young in the correction of their faults, is watchfulness. So potent is the power of habit, that persons, long addicted to any given fault, commit it, as if by instinct, and without being aware of what they are doing.* They lose their moral sensibility in reference to it, which must be regained, before any permanent amendment can be effected. This sensibility can be recovered only by self-watchfulness. The value of this duty should be illustrated in minute detail, and dwelt upon with all the warmth and cogency of deep-wrought conviction. Tell your pupils plainly that it is not a pleasant task to be continually watching themselves, but at the same time give them to understand, and, if possible, convince them, that whatever there may be that is painful or irksome in the performance of this duty, will be more than counterbalanced by the substantial advantages resulting from it. They cannot be too vigilant for their own

* This is strikingly, but painfully, exemplified in the case of those who have long indulged the habit of profane swearing.

good. All the eyes of Argus would be well employed in this work. Persuade them to try the experiment in sober earnestness, and they will find that your most glowing descriptions of the benefits to be derived from it, scarcely equal the reality.

The third expedient has reference to exposure to temptation. In regard to temptation, it is well remarked by Mr. Abbott, that all, but especially the young, have two duties to perform, viz. : first, to avoid those great temptations which they have not power to resist; and secondly, to encounter the lighter ones, with a determination, by God's blessing and help, to overcome them. For example, a child of irritable temperament, who always gets angry when playing at marbles, has a plain path before him. *He must abstain wholly from that play;* and many an instance have I known, in which this has been cheerfully done. If, on the contrary, notwithstanding his irritability, he can so far command himself as to preserve an even temper amid losses or unfair playing, the game may become a useful means of moral discipline; it will strengthen his power of self-control, and tend to give him the mastery over his passions. So, if a young man cannot, in gay company, resist the temptation to drink, his duty is clear as the sun. "*Procul, O procul!*" But if he can stem the current of fashion, and is proof against solicitation,

amid such scenes, whatever other evil consequences may come of his mingling in them, both the principle and the habit of temperance will be thereby strengthened. If a spot could be found in some remote corner of the country, where children could be educated under circumstances that would remove them entirely from the influence of all temptation to evil, true wisdom would dictate that they should be kept away from it. Till the millennial revolution shall have taken place, no conjuncture of circumstances could be less fitted to produce an order of virtue, that would stand the rude shocks and rough encounters of the world. The plant, always removed from the light, and under perpetual shelter, has a pale and sickly growth; while another, exposed to the fury of the tempest and the sweep of angry winds, boasts the verdure and luxuriance which mark at once its healthier life and more auspicious fortune. So virtue, secluded from contact with the world, and nourished, if it were possible, in perfect freedom from temptation, could not gather strength that would enable it to meet the storms that must assail it in the actual commerce of life; but, on the other hand, moral principle, though in the youthful bosom not safe amid the whirl of pleasure and hurricane of vices, grows and strengthens by every exposure that does not overpower it.

Place this principle clearly before the minds of your pupils, illustrate it copiously, and endeavour to persuade each of them to apply it in his own case. Forewarn them on what occasions they will be most likely to be assailed by temptation, and thus prepare them to meet and repel it. Teach them, not indeed to seek the trial of their strength by voluntary exposure, but, when trial comes in the providence of God, to meet it manfully, and to be content with nothing less than victory. They will thus learn to "bring good out of evil," and, in their humble measure, imitate Him who "makes the wrath of man to praise him."

4. A fourth means of moral improvement is prayer. The power of prayer, where it is sincere, earnest, regular, and persevering, is almost omnipotent. Independently of the direct benefits arising from it in the positive answers vouchsafed, its indirect effect upon the temper, and consequently upon the life, is benign and salutary in a high degree. But there is scarcely any duty in reference to which the young stand in greater need of guidance from the wisdom of their elders. From listening to public prayers, which must necessarily be very general in their terms, and to family prayers, which must also be so to a considerable extent, they are apt to imbibe erroneous notions as to the manner in which this duty is to be performed in private. Here, in order to

be profited by the exercise, all generalities must be laid aside. They encumber the spirit, and draw it away from the proper objects of its attention. We must go into the minutest details of our conduct, confessing not only that we are sinners, but all the particulars wherein we have sinned. It is impossible to be too specific. This is the only way in which private prayer can be made either interesting or profitable. All formal exordiums, set phrases, and vague common-places, should be eschewed, and the petitioner come at once to the particular sins, trials, temptations, and wants of the day.

“O God, I got angry to-day with C. D., and struck him and called him names; please to forgive me this sin, and help me to govern my temper better hereafter. I was tempted to tell a lie to the teacher this morning about what happened when we were playing ball, but I thank God that He gave me strength to resist the temptation, and helped me to speak the truth. May I love the truth, and speak it always, and thus please my kind Heavenly Father. I thank God for the pleasure I had to-day in wandering with my schoolmates and teacher in the woods and fields, in seeing the beautiful streams and flowers, and in hearing the singing of birds. Help me to remember that all my pleasures are from God, and make me truly thankful for them. Keep me safely to night, and let me see another day in health, for Jesus’ sake, Amen.”

This is a specimen of what I mean by particularity in prayer; and it reminds me of another point in this duty, too often overlooked, viz. the expression of devout gratitude to God for his aid in enabling us to overcome special temptations, and to hold fast to a course of goodness. To acceptable and useful private prayer, minute and honest self-examination is indispensable. But of this more under a different head.

In reference to the employment by your pupils of this means of growing in excellence, your duty is to use your best exertions to convince them of its utility, to persuade them to practise it, and to guide them in their endeavours to that end. Show them, from the Bible, that God has expressly enjoined prayer as a duty, and condescendingly promised to answer it, when offered up in a right spirit and manner; that is, with sincerity, earnestness, constancy, and faith. Show them also that such a performance of the duty will assuredly produce in them a sense of their dependence, a deep feeling of reverence towards God, gratitude for his goodness, love for his character, acquiescence in his government, a sense of personal guilt, humility, charity, beneficence, and a desire to obey and please God;—sentiments and dispositions, not merely favourable to virtue, but actually constituting virtue. Appeal, for testimony as to the reality of these benefits, to sacred

and ecclesiastical history, to observation, and to the personal experience of those who practise prayer habitually. If you cannot reach all your pupils in this way, you certainly will some, perhaps many. But your labour would be well bestowed, if successful in only a single instance; and even if you were to lose all other reward, you would still have that which is in itself above all price, and in comparison with others far superior to them, an approving conscience, which would be, in this case, also, an approving God.

5. A diligent and prayerful study of the Bible is another and a most valuable method of strengthening and confirming good principles in the heart and right habits of life. I once listened to a sermon on the Means of forming a Good Conscience, from which all reference to the Holy Scriptures was studiously excluded; an omission like that of advertising, as was once done in a remote village in Virginia, "the Play of Hamlet to be performed, the part of Hamlet omitted!"

You may forcibly illustrate the value of the Bible as a means of improving the moral character, first, from its source, the all-wise, all-knowing, all-merciful God; secondly, from its own numerous testimonies asserting its unequalled excellence; thirdly, from the nature of its prominent doctrines and precepts; fourthly from its leading design, viz. the recovery of man from the

power of sin, and his restoration to moral purity and perfect happiness; and, finally, from its actual and most astonishing influence in changing the dispositions of the heart, in rectifying the obliquities of the life, and—to express it all in one word—IN REGENERATING THE MAN. I speak not here as a mystic. I say nothing of the *nature* of that change in the heart of man, which the gospel undeniably produces: that belongs to the theologian: I speak of its positive and visible effects; and I solemnly aver that the fruits of the gospel, when once its restorative power enters the heart of the hardened and flagitious offender, are among the most extraordinary phenomena appertaining to our nature. This Divine religion sheds its influence upon the heart of the drunkard, and he is at once transformed into a sober man. It visits, in its vivifying power, the spirit of the faithless husband, and he no longer wanders from the chosen object of his love. It throws its spell upon the unnatural father, whose selfishness had invaded even the sanctuary of parental affection, and cankered the holiest feelings of the heart, and from that moment his children again become objects of tender solicitude and anxious care. It elevates the mean; confers dignity upon the worthless; gives courage to the timid; converts the thief, the robber, and the deceiver into honourable, upright, and useful citizens;

and restores to the paternal roof, and to filial duty, the prodigal, who had long heeded naught but the Siren song of Pleasure, that lured him to his ruin. Surely, a book emanating from such a source, written for so worthy and glorious an object, breathing a spirit of super-angelic purity, and producing effects such as those above enumerated, cannot but be an invaluable instrument in cultivating the moral feelings. No teacher can give too earnest heed, or put forth undue exertions, in the work of familiarizing his pupils with its doctrines and spirit.

6. A proper observance of the Sabbath is an important means of forming a good moral character. The Sabbath was not instituted merely, or mainly, as a means of physical refreshment after exhausting labours. This is, indeed, one of the benefits flowing from it; but it is incidental, not capital. The great end of the institution undoubtedly is the improvement of moral character, by affording leisure for that purpose. They who suppose that the Sabbath is duly "kept" by a mere cessation from labour and amusement, entertain very unworthy views of its nature and design. It is violated and perverted by all who do not so employ it as to gain somewhat of strength and courage for that warfare from which Virtue is never released, till she receives her final award beyond that cold flood, which separates the living from the dead.

7. I have reserved to the last the most important means of fostering and strengthening virtuous principle, viz. self-examination. I call this the most important, not because I esteem it as such intrinsically, but because it is necessary to the full efficiency of all the others. This is a duty extremely liable to be neglected, not only by children, but even by those who have reached mature years, and who "profess and call themselves Christians." For this neglect, two causes may be assigned, which have perhaps been chiefly influential in producing it. These are ignorance of the true nature of the duty, and want of system in the performance of it. Rightly understood, all the difficulties which are by many supposed to encompass it, vanish into air. No duty is really easier, pleasanter, or more capable of being reduced to a perfect system than this; and no other affords immediate results so definite and tangible.

The old maxim, "know thyself," which, the Roman satirist tells us, descended from heaven, has been reproduced in all ages, among all nations, and in all tongues. The question is how to make the application of it easy and successful. Many persons, perhaps the majority, in examining themselves, instead of embracing in the scrutiny their *actions*, those true exponents of the heart, look only to the ordinary state of their feelings, and ask themselves some general questions

touching their habitual sentiments; such as, "Do I love God?" "Am I truly penitent for my sins?" "Have I faith in Jesus Christ?" &c. The simple fact, that a mother, who should thus examine her feelings with respect to her children, would sometimes be at a loss to determine whether she really loved them or not, is sufficient to show the almost utter uselessness of this mode of questioning. The true way is to go over minutely the occurrences and transactions, with all the circumstances attending them, of the period to which the examination extends, scrutinizing, at every step, the springs of action in the motives by which we have been governed. And this review, to be useful, must be performed upon some settled plan, embracing both the times and the manner of conducting it. There is an excellent plan, the production of a female moralist, referred to by Simpson in his *Necessity of Popular Education*. It consists in a Daily Record of Duties, entered upon a blank form, and has been used in families for the last seven years both in England and Scotland. On the following page is a specimen of the Record for a week, not copied exactly from the original, but modified to suit the writer's own views of convenience and utility.

Daily Record of Duties for one Week.

	Sun.	Mon.	Tues.	Wed.	Thurs.	Frid.	Sat.
1 Truth, openness, candour, no deceit, . . .	o	t	o				
2 Obedience to Parents and Teachers, . . .	o	o					
3 Respectfulness, no impertinence or insolence,	o	t	o	t			
4 Diligence, no listlessness or idleness, . . .	st	o	t				
5 Good temper, no passion or cruelty, . . .	o	o	t				
6 Gentleness, forbearance, no contention, . .	o	t	o				
7 Humility, no pride, no vanity,	t	o	o	t			
8 No selfishness, no jealousy, no envy, . . .	t	o	o				
9 Circumspection, self-watchfulness,	t	n	o				
10 Kindness, no coldheartedness,	o	t	o	o			
11 Strict integrity, no injustice,	o	t	o				
12 Conscientious duty, seen or not seen, . .	o	t	o				
13 Cheerfulness, docility, no obstinacy, . . .	o	o	o				
14 Secret prayer, reading the Bible,	o	n	o	n			
15 Effort to please and obey God,	t	st	o				
16 Fortitude, resistance of temptation, . . .	o	t	o				
17 Politeness, refinement, no vulgarity, . . .	o	t	t	st			
18 Patience, resignation, no peevishness, . .	t	o	t				
19 Neatness, cleanliness,	o	n	o				
20 Order, punctuality,	t	o	o				
21 Reverence of the Deity, no profaneness, .	o	o	o	o			
22 Temperance, no gluttony, no strong-drink,	o	o	t				
23 Charitable judgment, no slander, no evil-speaking,	o	o	o	t			
24 Active beneficence, doing good to others, .	n	o					

EXPLANATION.—The fulfilment or non-fulfilment of each duty is marked thus:—by the letter o, if obeyed,—n, if neglected,—t, if transgressed,—st, if seriously transgressed.

By this simple contrivance, fifteen or twenty minutes daily will be sufficient to enable a man, or a child with a little help at first, to go over the whole range of moral duties, examining his conduct in reference to them, and recording the results of his scrutiny for preservation and subsequent inspection and comparison. Where this plan is adopted, and adhered to with honesty and perseverance, it is impossible to over-estimate the moral results which may be reached through its instrumentality. To form some idea of its beneficent power, imagine a person commencing it at the age of eight years, and practising it, in perfect good faith, every day, till he reaches the full maturity of fifty. Can you conceive it possible that such an one should be otherwise than eminent in every moral virtue, and forward in all good works;—the delight of his friends, an ornament to humanity, and a model to be studied and imitated by those who are just entering upon the stage of life? Mr. Simpson well remarks that, “if nothing else were effected [by this plan] than securing a diurnal perusal of the names of the duties—a daily reminiscence that these *are* human obligations—actual good could not but result: but when this help to self-examination is really and sincerely used as a regulator of conduct, the good it is capable of doing is incalculable.”

SECTION XIV.

In speaking to your pupils of their faults, do not overlook their true source, depravity of heart; yet in animadverting upon any particular offence, qualify your censure by introducing, when you honestly can, some commendation of the culprit, and always by laying a stress on the means of improvement, and the hope and expectation that these means will be employed.

In every thing of a moral nature, the heart is to be looked to rather than the outward act; for out of it are the issues of life. The heart is the fountain; the actions are but streams. Do what you will with the latter, as long as you forget or overlook the former, your efforts will be wholly unavailing, so far as the real amendment of your pupils is concerned. You may, indeed, bring about some decency in externals, which will blind for a time both yourself and others to the truth; but, meanwhile, the root of the evil remains, and gains strength continually. The fountain retains its bitterness and, sooner or later, will send it forth to the

light. To that, your own attention should be mainly bent, and thither, with the greatest earnestness, must you direct the thoughts and efforts of your pupil.

When a fault has been committed, the conviction most necessary to be fastened upon the conscience of the offender, is, that he has committed a sin against God; and the sentiment which you should most assiduously labour to beget in his mind, is an anxiety to make his peace with an offended but forgiving Father. Tell him plainly, but affectionately, that his wrong doing does not spring from mere weakness or error, but is the offspring of a heart estranged from God, and in love with sin; and that though he may for the time desist from doing a bad thing, he continues to be bad, till he is sincerely sorry for it, and heartily resolved to forsake it. Strive to produce in him a sense of his guilt, and of his need of repentance and pardon. Paint, in the strong colours of Scripture, God's hatred of sin; but at the same time take care that his kindness to penitents, and his willingness to forgive, be as fully and touchingly portrayed. Unfold, with distinctness and particularity, the character and offices of Christ, as set forth in the Gospel. Hold Him up to view as emphatically the Friend of mankind; as the great Refuge of all who have done wrong; as ever willing to help them, and intercede with his Father to forgive; as the very

heart of kindness and love ; as setting us an example of all that is amiable and excellent ; and as now exalted in glory, and become the Advocate of sinners before the throne of God. These are lessons, not to be gone over coldly, as mere matter of duty, once or twice, and then to be dismissed forever from your thoughts ; but they must be, again and again, pressed upon the heart and conscience of your pupils ; they must be repeated as often as fit occasions for the repetition occur ; and dwelt upon with all the fervour of friendship, and all the earnestness of deep-wrought conviction.

Censure, however necessary, is unpleasant both to him who bestows and to him who receives it ; and it is sometimes irritating to the latter, even when administered in an unexceptionable manner. If a child is addicted to a particular fault, and you are labouring to correct it, while you are pointing, in its proper colours, this defect in his character, it is useful to refer with commendation to some good quality, or virtue, for which he is distinguished ; and to show him how much more he is respected and beloved on account of it than he would otherwise be, and how his character would be improved, and his ability to be useful increased, by the conquest of all his vices and foibles, and the possession of the opposite virtues. You may thus produce a species of honourable emulation and rivalry between the

various germs and principles of good which have begun to assert their power in the heart, and stimulate them, as it were, to endeavour each to outstrip the others in the race of improvement. I have, in various instances, seen almost magical effects result from such a course. Commendation, discreetly bestowed, is one of the most important instruments in the hands of a teacher. *A schoolmaster who does not know how to praise is unfit for his office!* This is a strong expression, and may startle some persons; but I trust that I shall be able to make it good, when occasion arises to recur to it in a subsequent section.

In reproving your pupils for their faults, and labouring to eradicate them, give great prominence to the methods to be employed by themselves in correcting them; dwell upon the certainty of success accompanying honest endeavours to that end; and show as much confidence as you can in their disposition to give the means pointed out a fair trial. This, if your general management is judicious, will encourage them to undertake the task, and persevere in it. To be trusted is sweet to all; it is especially so to children, in whom the temptation to deceive is often so strong as to overpower their best and firmest resolves. The confidence which they see to be reposed in them is not unfrequently their

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best safeguard against the power of temptation, and the most efficient aid in enabling them either to rectify what is wrong in their conduct, or to hold fast to their integrity.

SECTION XV.

Endeavour to produce in your pupils a cordial concern for their faults.

This topic was touched upon in the preceding section, but it deserves a fuller illustration. I find the principle, which is a very important one, so well set forth in a Letter in the London Christian Observer, for January, 1813, that, with some omissions, additions, and modifications, I have determined to substitute that exposition in place of my own reflections on the subject.

Without a *cordial concern* for a fault, no good and firm foundation can be laid for its cure. Even if we looked no farther than to worldly principles, to mere prudence and fair character, this would be true. It is eminently and obviously true, when the reference is to religion, and to God who searches the heart. Without this *cordial concern*, there can be no repentance, and without repentance there can be neither forgiveness nor the Divine blessing; and therefore all must be unsound at bottom, even if outward reformation be obtained. We too frequently see both parents and teachers make

the reformation of the faults of children a matter in which religion is scarcely, if at all, referred to; and few or no appeals are directed to the heart and conscience. Thus morality comes to be considered (or nearly so) as consisting in mere outward observances: God, Christ, and the Holy Spirit, are little brought into view in the child's daily conduct; and he gets into the habit of being satisfied with himself, if he does nothing contrary to rule, though his motives may not have been pure, and his heart may have been in a very indifferent state.

The proper system is, carefully to counteract the hardness of heart, the searedness of conscience, and the other evils, both present and future, of such a state, by doing your best to lead your pupils to have God in all their thoughts, and to habitual daily repentance and tenderness of conscience before Him;—in short, to that frame of mind, making proper allowance for their age, which is required in all of us by our Heavenly Father. To this end, always endeavour, in correcting a fault in a child, to have a right religious view of it, and to give the culprit, partly by precept and illustration, and partly by sympathy, a right feeling respecting it, as an offence against his Maker, Redeemer, and Sanctifier. It is too common to cut short the notice of a fault. It is strongly blamed; perhaps the child undergoes some punish-

ment; perhaps he is threatened with severe punishment if he repeats the fault; or perhaps he is required to say that he is sorry for it, and will not repeat it. The master is peremptory, the child is frightened, and all is over in a very short time, without any useful impression on the offender, and with scarcely any other effect than that of making him more careful and adroit in avoiding detection in future.

"Mrs. — and I, on the contrary," says the Letter in the Observer, "endeavour to make every fault of our children to be felt by them as an offence against God, and a sin to be repented of, and upon repentance to be pardoned through our Saviour. We therefore carefully guard against the child's thinking that his fault is re-proved as a personal offence against ourselves. We talk to him solemnly, but tenderly; feeling and expressing much concern that he has offended God; contrasting his conduct with the love of God; painting the pleasure with which his holiness would be received in heaven, particularly by Christ, and the pain which his sin has occasioned. In short, we talk with him, *mutatis mutandis*,* as with a friend with whom we tenderly sympathize, while we feel that we have a right to command. We temper the terrors of the Lord with repre-

* Varying where variation is necessary.

sentations of his love and mercy ; and we persevere in this course, till the child's mind appears humbled and softened, and brought into such a penitent frame as God looks upon with favour. The whole often ends in a short affectionate prayer of half a minute, or a minute, for pardon and grace, dictated by ourselves, as far as the child's own thoughts will not of themselves supply it. This process is never hurried over, nor is it ever brought to a conclusion before the end appears to be attained ; as nothing can be more important, so nothing is suffered to supersede or interrupt it. It is taken up *very* early, and is always accommodated in its different parts to the years and knowledge of the child. It appears formidable on paper ; but it is surprising how short, and even pleasant it is, in all common cases, through its being commenced so early and habitually practised. It has almost banished punishment from our house, and has brought with it various other good consequences. I need not say, that considerable discrimination and discretion must be exercised by the parent. Religion must be made to wear an amiable and endearing, as well as an awful, countenance. The bruised reed must not be broken ; the feelings must not be excited beyond what nature will bear ; and if a storm of feeling arises, it must be allayed without any improper indulgence, destructive of the effect to be

produced. You will see, that sagacity and self-command are wanted on the part of the parent, for which he cannot hope, if he do not maintain an unruffled mind."

SECTION XVI.

In treating what we have denominated the moral diseases of your pupils, look for occasional relapses; do not expect too much immediately from your best exertions; patient continuance in a course of judicious management and instruction will certainly, in the end, be crowned with success.

It seems a constitutional tendency of the human mind, and especially is it the genius of the American people, *to hasten to the end*. We are, in every thing, too apt to become impatient and disheartened, if we do not compass our aims speedily. Scarcely any error, in education, is of more disastrous influence than that of expecting rapid results with so much confidence as to have our zeal checked, and our efforts paralyzed, by disappointment. On this subject, as on many others, physical nature will teach us a useful lesson. Almost all her beneficent operations, however great or beautiful in their ultimate effects, are gentle, insinuating, and often wholly imperceptible in their progress towards completion. We see that a change has been, a change

perhaps of mighty import, but the process of change has been ever concealed from our view in the gentle slowness of its course. The volcano, with terrific suddenness, discharges its tide of burning desolation on the populous city and the fruitful vale; the earthquake swallows up its thousands in an instant; the hurricane prostrates men and cities, and whelms the stoutest vessels, in its lightning career; and the poisonous drug, charged with convulsive death, sends a rapid and a maddening current through the veins, in place of that flow of life, which, in its genial action, is as unfelt as it is unseen. But the grass spreads its velvet over the earth, the wheat matures its treasures, and the flower unfolds its petals, in silence; no sense of man is penetrating enough to perceive, at any given moment, the change that is going forward.

Thus it is also, in some measure and in some respects, with moral changes. The analogy holds good in respect to the gradual nature of the change, and the time required to complete it; and where it is interrupted, the difference is altogether against the department of morals. In cultivating the hearts of your pupils, and giving a right tone to their moral character, adverse influences, of a thousand shapes and hues, spring up on the right hand and on the left, and meet you at every step in your course. First there is that master impedi-

ment, the innate aversion of the soul to good. Secondly, there is the weakness, ignorance, volatility, thoughtlessness, and inconsistency of childhood. And, thirdly, there is often, in the teacher, a want of judgment, a want of patience, a want of faithfulness, or there is some other deficiency, which weakens his influence over his pupils, and thereby impedes their progress in goodness. These influences, and such as these, will often seem, for the time, to render nugatory your best exertions. Even where there is an honest desire and endeavour after improvement, and considerable strength of principle, lapses will sometimes, nay, frequently, occur. You must not expect perfection, or any thing approaching to it, in young beings, who came into the world with a constitutional tendency to please themselves rather than to do their duty, and in whom instinct and passion are yet stronger than reason and principle. When you have exerted your utmost power, used unwearied diligence, and taken every imaginable pains, to correct some particular fault, and when you think you have made considerable progress in the work, you will not seldom be distressed by a repetition of it, and that too perhaps under circumstances of flagrant enormity. But be not dismayed nor disheartened. Suffer not yourself to be betrayed into impatience, or turned aside from your course ; but rather be incited to

redoubled efforts. Deal not in invectives and reproaches. This would be an evidence of your own wounded pride, rather than of any purer and loftier sentiment; and its only effect would be to harden the offender, and hinder the good work which, despite of present appearances, has undoubtedly been commenced. Wisdom dictates a conduct quite the reverse of this. If you would have your pupil not only regain what he has lost, but make further advances in excellence, you must strive to bring him to true repentance. Administer your reproof with tender faithfulness, remind him of his weakness and his need of superior aid, warn him against trusting to his own strength, tell him that he need not be discouraged but should double his vigilance, and, with affectionate earnestness, point him to that Divine Being, who is at once the Refuge, the Strength, and the Advocate of sinners. Thus will you magnify your office, and, in your humble measure, imitate Him who bears long with the transgressor, and who enjoins upon us that we forgive not seven times only, but seventy times seven. "Train up a child," says the inspired proverb, "in the way he should go, and when he is *old*," when he has reached the full maturity of his years and of his physical and moral strength, "he will not depart from it." Solomon was too wise to affirm that there would not be occasional aberrations in childhood and youth. These must

be expected, tolerated, and treated with a due intermingling of indulgence and severity, of entreaty and reproof. When the first seed that is committed to the bosom of the earth, is destroyed by birds, or insects, or long continued rains, the farmer does not fold his arms in sullen disappointment, and declare that it is useless to wage a warfare against providence and the elements. He sows his fields afresh, and waits in the hope and expectation of better success than he met with in his first attempt. Do you copy after this pattern. Let not hope deferred make your heart sick. Let not disappointment cloud your brow. Let not partial success, or even repeated failure, cause a relaxation of your efforts. Bear and forbear. Persevere in the work that you have chosen. Remain steadfast, immoveable, always abounding therein; and rest in the assurance that your labour, though its reward be long deferred, shall not be ultimately in vain.

SECTION XVII.

Maintain a sleepless vigilance over your pupils, but with as little appearance of it as may be; mark the beginnings of evil, and use your utmost endeavours to counteract and overcome them; and cherish, with parental solicitude, the feeblest developments of good feelings and principles.

The experience which I have had in teaching, has fastened no one conviction more deeply on my mind than this, that vigilance, eagle-eyed, all-pervading, and unremitting, is the price of order and subordination in a school. Yet this duty, while it is one of the most important, is, at the same time, the most arduous, disagreeable, and unpopular of all the duties you will be called upon, as a schoolmaster, to perform. Almost all children entertain very erroneous and unjust notions respecting it. They stigmatize it as "watching;" they think meanly of their teachers, and sneer at them, for their fidelity in it; calling them "spies," and thinking no harm in trying, in every possible way, to elude their watchfulness. They will sometimes even engage in

wrong doing for the mean and sinister purpose of seeing whether they cannot perpetrate their mischief without being found out in it. Watchfulness is, therefore, a duty evermore shunned by unfaithful teachers. What they desire and seek is to see as little as they can; imitating in this, the conduct of the quack, who should try to learn as few of his patient's symptoms as possible, lest the case should prove too deep for his knowledge, or give him too much trouble. This, however, is, emphatically, to daub with untempered mortar; it is to purchase present ease at the expense of certain trouble in reversion; it is to lay the foundation, not of goodness and order, but of turmoil, strife, rebellion, and anarchy. You *must* be vigilant, or you must give up all idea of maintaining a vigorous and wholesome government over your charge. There are but two horns to the dilemma; and one or the other of them you must choose.

It is wise, and will often be found very useful, to labour to convince your pupils that the prevalent feelings of children in reference to the watchfulness of their instructors, are all wrong; that they are founded in injustice, nurtured by prejudice, at war with their own interests, and sinful in the sight of God. Tell them that you are not at liberty to act in this matter according to their pleasure or even your own; but that

a solemn obligation rests upon you to watch over them, nay, to try, in all lawful ways, to search out their faults,—not, indeed, to gratify an idle curiosity, and still less for the sake of inflicting pain by punishment,—but that you may use seasonable and suitable means to correct them,—that you may rebuke, exhort, and entreat, with all long suffering and doctrine. Explain to them how a just sense of the Divine omniscience, and the certainty of future judgment, operate as a wholesome restraint upon the bad passion and actions of men, and how, in like manner, the conscious assurance that their teacher has a vigilant eye, and a hand prompt to punish misdeeds, will insensibly hold them back from many an improper act that they would otherwise have committed without hesitation. Show them, moreover, that virtue is so weak in all, and especially in the young, that it cannot afford to lose any of those supports which the word and providence of God have provided for it.

Such appeals as these, well and seasonably administered, will be very likely to operate a change in their feelings with respect to their teachers' vigilance. I have myself, in many cases, seen wholesome fruits result from such a course of instruction. But whether you can convince your pupils or not that a vigilant observance of their conduct is not only your duty, and

therefore perfectly honorable, but also of the greatest utility to themselves, it is still your duty, and one from which you may not shrink, on pain of seeing almost all your other efforts for the moral improvement of your pupils thwarted and rendered abortive. Yet, while you thus proclaim watchfulness to be your duty, and labour to reconcile the minds of your pupils to it, in practice let it be gentle, silent, and as much as possible concealed from the actual view of those towards whom it is employed.

Without diligence in the discharge of this obligation, you cannot fulfil the last part of the direction which forms the heading of this section. This, however, is of the utmost moment in moral education.

" 'Tis education forms the common mind,
Just as the *twig* is bent, the *tree* 's inclined."

The earliest developements, whether of good or evil, must be observed and studied, for the purpose, in the one case, of encouragement and culture, in the other, of surrounding them with checks and guards and impediments to their further progress. There is a time when the strongest and most terrible animals, even the lord of the forests, can be easily overcome and destroyed by the hand of man. It is in the infancy and nonage, as it were, of their being, the first budding of their strength. That time past, their power becomes

appalling, and they are the terror of men, and the dread of inferior brutes. Precisely thus it is with bad passions and habits. Taken at an early period, they can, if a proper course be pursued in reliance upon Divine aid, almost certainly be either expelled or rectified. But if permitted to grow unchecked till they reach the maturity of their strength, they become like the madman, who scatters fire-brands, arrows, and death; they are the tyrants of those in whom they dwell, and the scourges and pests of society. Let no one delude himself with the vain persuasion that wayward fits, and cross humours, and other juvenile faults, must, or may, be tolerated in children, but that they will give way to good sense and maturer principles at a future period.

“Vain reason all, and false philosophy!”

Such a plea will not stand a moment before the maxim of the wise King of Israel: “Train up a child in the way he should go.”

SECTION XVIII.

Speak often and freely to your pupils of the peculiar dangers and temptations to which the young are exposed, especially those incident to their position as members of a school; point out and urge upon them the means of overcoming these dangers, and resisting these temptations.

One of the surest means of defence and protection against any danger, is to be thoroughly forewarned of both its nature and extent, and to be well apprized of the time and manner in which it is likely to assail us. Thus, if a man be told that, notwithstanding the fairness of appearances, he is approaching a place where the earth is hollow and will give way beneath him, he pauses; and, if he be satisfied that his information is well founded, he retraces his steps, or seeks his place of destination by some different route. The mariner, whose charts tell of deep water, where they ought to apprize him of shoals, rushes headlong, in the blindness of deceitful security, upon inevitable shipwreck and ruin; while another, pursuing the same track, but

guided by better lights, cautiously avoids the known, though hidden, danger. But why multiply illustrations of a principle, which, if not exactly self-evident, is so familiar to the consciousness and observation of all men, that it strikes the mind at once with all the force of an intuitive truth? Every body shuns known physical dangers, which duty does not require him to brave; and if we are sometimes more reckless of moral risks, it is because we either do not believe the danger is real, or we do not believe it is near; and a vague impression clings to us that we shall be able to escape it by future repentance and reformation.

It is the principle here laid down, and thus briefly illustrated, which forms the basis of this eighteenth direction, and gives to it all its importance. If to know a peril is, in most or even many cases, to shun it, how unspeakably important is it that the dangers which beset the young, and the temptations most likely to assail them, together with the means of resistance and conquest, be pointed out, and held up clearly to their view! You can scarcely, with too much particularity, frequency, or zeal, dwell upon these topics, in your public and private intercourse with your pupils. The fruits you will gather from this field will more than repay all the labour you may bestow upon it. Cultivate it, then, assiduously. Show your pupils how they will

be liable to be corrupted by the example and conversation of wicked companions; how they will be frequently assailed by direct solicitations to engage in mischief; how they will be exposed to the dangers arising from ill-regulated emulation, from envy, jealousy, and revenge; while, from their number, it will be impossible for them to receive individually those minute and sedulous attentions, which can be given beneath the paternal roof. Warn them of the temptations to deceit, contention, profaneness, cruelty, and even theft, which will rise up in their path, to turn them aside from the strict rule of virtue. Explain to them how necessary it is to their happiness, usefulness, and true excellence, that they buckle on the armour of determined opposition to these deadly enemies; and how, by cultivating an habitual sense of God's presence and their accountability, by a judicious choice of companions, by self-watchfulness, by an honest study of the Bible, and by prayer, they can render their resistance effectual. Encourage them by the assurance that every successful effort they make will add strength to their principles, and dignity to their character, and be pleasing not only to their parents in the flesh, but to their Father who is in heaven. Be assured that these exhibitions clearly set forth, these admonitions affectionately administered, these counsels given not in the words only but in the

spirit of friendship, these encouragements portrayed in the warm colours of conviction, and with the deep-toned earnestness of sincere affection, must and will tell upon ingenuous minds, if there be any such in your school.

SECTION XIX.

Endeavour, as far as you can without sacrificing more important considerations, to sweeten the necessary restraints and labours of your pupils.

In the zeal of innovations, which, above most other things, has distinguished the present age, the numbers are not few who have proclaimed, as an important discovery, the absurd and puerile doctrine that education may be made a pastime. Many books have been written in accordance with this theory, in which knowledge has been simplified, and simplified, and simplified, till its substance is gone, and nothing is left of it but the painted shadow. It is not denied that improvements have been made in the science of training the youthful mind (and still greater perhaps are yet behind); nor that the pursuit of knowledge is in itself fitted to yield, and, when prosecuted aright, does yield, pleasure. But, notwithstanding these concessions, it remains true, and ever will, that EDUCATION IS A DISCIPLINE, and cannot by any means be reduced to a sort of play. Its true object is to enlighten ignorance, to develop and train to

their proper use and end the physical powers and the faculties of the soul, and to elevate man to the real dignity of his nature, "by counteracting the natural bent of the mind to evil, and by instilling and fostering, under the guidance and by the help of the Divine Spirit, a new nature, the very reverse of that which we all bring into the world." Is this a labour to be called and considered as mere sport? It is solemn trifling, and a proof of egregious ignorance and vanity, or something yet more reprehensible, to make the assertion; and it is worse than trifling to attempt to carry the doctrine into practical effect.

But, though sound and wholesome education be, and must ever remain, really and truly a *discipline*, it is, nevertheless, a discipline which should be rendered as mild and gentle in its exercise as possible; and the many restraints it necessarily imposes, and the severe and long continued labour it involves, should be sweetened by affection and sympathy, relieved by every proper indulgence, and the latter encouraged by judicious commendation and other suitable rewards. The whole of life is a discipline, of which God is the Author and Conductor. And what is the chosen course of the all-wise and all-knowing One in carrying forward the gracious and beneficent discipline of his providence? You have only to open your eyes and survey the scene

which surrounds you, and you will behold it, written as with sunbeams, in the beauty that glows in the expanse of heaven ; in the lovely and varied garniture of the earth ; in the melody of birds and streams and whispering winds ; in the genial and pleasure-freighted revolution of the seasons,—the verdure and flowers of spring—the dew and sunshine and fructifying influences of summer—the ripened treasures and gay tints of autumn—and the repose which winter affords to the earth ; in the adaptation of our powers to these varied charms and enjoyments ; in the flow of health which we ordinarily enjoy ; in the multiplied means of improvement and sources of happiness provided for our use ; and, above all, in that calm and quiet of the soul, which Virtue, like a guardian angel, wafts on wings of purity to the spirit that woos her from the skies. Such, in fact, is the profusion of sweets and pleasures with which God, the Great Educator, has strewed the path of those who are yet in their pupilage, that they are in danger of becoming so in love with the place of their education, as to forget that better mansion, and the bosom of the Master of the house, which, to those who improve their opportunity aright, are to be the home and resting-place of eternity.

In this respect, those under teachers, who are engaged in our schools and various institutions of learn-

ing, would do well to imitate, as far as in them lies, the Divine plan of operations. You should consider the weakness, the ignorance, the dependence, the many checks and restraints imposed upon the volatile spirits, and the really hard and foilsome and exhausting labours of your pupils, and endeavour to throw around them as many pleasing circumstances as the nature of their employment and a wise regard to its true ends will permit. Without sacrificing your firmness or decision, use towards them on all occasions a gentle and forbearing manner. Let them see that you have not forgotten that you were once yourself a child. Let them learn, rather from your actions than from your words, that you understand the difficulties that encompass them, and sympathize with them in their little trials;—*little*, frequently, only to our maturer apprehension, but often great and sore to them, in the tender years of their pupilage. Show yourself forward in seeking out amusements for them, and promoting their pleasures, during their hours of relaxation; and be ever willing to grant them any little extra indulgence which can be permitted without a violation of the claims of duty. Abstain carefully from all manifestation of impatience, and from chiding, at failures resulting from defect in intellectual endowment. I can scarcely conceive of any thing more cruel, more revolting to a gene-

rous mind, or even more presumptuously wicked, than loading with reproaches for his dullness a child who is really deficient in intellect. It seems not only a piece of cold-hearted inhumanity, but nothing less than an arraignment of Providence for withholding from one those gifts which He had bestowed more liberally upon another. A pleasing anecdote, occupying not more than one or two minutes, occasionally related to the whole school in the midst of their studies, will sometimes have an almost talismanic effect, spreading a pleasant state of feeling through the room, and causing the scholars to redouble their diligence at their lessons.

Praise, well merited and judiciously bestowed, is a magic sweetener of labour, and a powerful stimulant to exertion. Roger Ascham, in his "Scholemaster," speaking on the subject of translations and retranslations, says,—“When the child bringeth it [his exercise] turned into Latin, the master must compare it with Tully's book, and lay them both together; and where the child doth well, either in chusing or true placing Tully's words, let the master praise him, and say, *'Here you do well.' For I assure you there is no such whetstone to sharpen a good wit, and encourage a will to learning, as is praise.*”

I know a worthy and faithful domestic, possessed of an ardent temperament and lively sensibilities, and

therefore keenly sensitive both to praise and blame, who actually left a place where she had been at service several months; not because she had any thing positive to complain of in the treatment she received, nor because her employers were dissatisfied with her, but for the sole reason that all her efforts to please never gained her an approving word or look. Her mistress, she said, never once, after her best exertions to give satisfaction, rewarded her with as much as saying, "Eliza, you have done this well:" and she declared that she could not endure it.

Praise, to be useful, must be bestowed with delicacy and tact, *never* when it is not merited, and when it is, not too frequently, nor in too gross terms. "If employed upon every trivial occasion, it will lose its influence by its familiarity; and if too lavishly bestowed, even where some portion of it is justly due, no higher degree will remain for extraordinary emergencies; for extraordinary exertions of genius or application." Flattery and deceit must be carefully eschewed. Of the times and manner of commending, every teacher must, of necessity, be the judge for himself. No clearness in laying down the principle upon which praise should be bestowed, no fulness of illustration, no landmarks of any description set up by another, can supply the want of good sense and discretion in the master.

SECTION XX.

Punish as sparingly as you can, and always with evident grief and reluctance; never in an angry or revengeful spirit, nor with reproaches on your lips; but do not attempt to dispense altogether with the use of the rod.

We approach here a very delicate, but most important subject. On this point, if on no other, it is necessary that the teacher have definite views and well considered rules of acting. To understand the true principles and modes according to which punishment should be inflicted, it is necessary to consider the great end which all discipline ought to aim at accomplishing;—viz. *to reclaim the offender*—to eradicate vices from the soul, and to implant and foster the opposite virtues. The best means of arriving at right conclusions on this point is a diligent study of the Divine economy in reference to transgressors. For light on this subject you must repair to the Bible, that great luminary of the moral heavens, the inexhaustible fountain of sound doctrine, wise maxims, and good models. There you will

find God's compassion for the lost and wandering, his long-suffering with sinners, his patience, forbearance, and condescending love, his paternal sympathy and grief when chastisement can be no longer delayed, and his earnest desire for our amendment, portrayed in colours mild and warm and touching,—fresh from the pencil of inspiration, and fitted to allure and captivate the soul. I might quote passages in confirmation, but to do justice to the Word of God in respect to the prominence it gives to representations and motives of this kind, would be to transcribe no inconsiderable portion of it. The Almighty declares that punishment is his “strange work,” his “strange act;” but mercy is his darling attribute and prerogative, the crowning effulgence to the glory of his character and government.

For the sake of greater distinctness, and to enable the young teacher more readily to apply what appear to be the true principles in the case, I will state them in order, with brief remarks and illustrations where these seem requisite.

1. Bear in mind that the children under your care are not your own; that your authority is not only delegated, but confined within comparatively narrow limits; and that you are permitted to exert, not greater, but less, severity, than the parent might reasonably employ in your place. As many persons misuse hired horses,

so there are not wanting schoolmasters, who, unchecked in their brutal ferocity by any sentiment of affection towards their pupils, deal out to them blows and stripes and vulgar abuse, as if that were the sole or main object for which they were employed.

2. Always have the good of your pupil in view in punishing, and let this desire be manifest to him. There is a passage in the Hebrews, chap. xii. v. 10., which is worthy of your deep attention, as throwing light upon the Divine plan and object in this particular:—"They [our fathers in the flesh] verily for a few days chastened us *after their own pleasure*; but He [the Father of spirits] FOR OUR PROFIT, that we might be partakers of his holiness." What a contrast is here between the caprice and selfishness of man and the unchanging goodness of God! How ought the best of us to be humbled by the comparison, and all incited to strive after conformity herein to the Divine will! In nine cases out of ten, you will fail entirely of securing any good effects from the infliction of punishment, if you are not actuated by a sincere desire that it may be profitable to the offending sufferer. Yet how often does this motive seem to be completely merged in more unworthy feelings,—mortified pride, vexation at being troubled, an ebullition of impatience, ungovernable passion, and sometimes even in revenge itself! It is not

of rare occurrence to see stripes inflicted in a manner that seems to indicate a sort of savage delight in him who gives them, at beholding the pain he occasions. What is the fruit of such punishment as this? It can produce no other results than to harden the heart of the offender, to make him look upon your authority as a mere instrument of torment, to rouse all the resentment of his nature, to set him in deadly array against you and your government, to make him tenfold more the child of disobedience than he was before. In opposition to this, let it be seen that the punishments you inflict all proceed from your sense of duty, from your love of order, learning, and virtue, and they will not only secure in general the obedience and diligence of your pupils, but, what might perhaps be less confidently expected, gain for you their esteem, their gratitude, and their affection.

3. Punish with evident reluctance and grief. Do not put on the appearance of these sentiments, but have them in reality. I am no friend to *acting* anywhere, but I like it much better in the theatre, than in the school-room. With what inimitable beauty and pathos do the Prophets, in various places, describe the grief of the Divine Mind in the punishments which he cannot, in consistency with himself, refrain from inflicting! "He doth not afflict willingly, nor grieve the children

of men." Where this feeling really exists, and is exhibited without ostentation, it has a melting and subduing effect. There are few persons, probably, who have not seen children that could behold the rod unmoved, and look the anticipated punishment in the face without flinching, but who were completely overcome by the tears which the sad necessity of the infliction drew from the heart of an affectionate father or mother.

4. Punishment should be inflicted as sparingly as possible. It is in itself unquestionably an evil; and, when resorted to with unnecessary frequency, produces various bad effects. It comes to be considered as a matter of course; the child thinks it impossible to avoid it; and he submits to his fate in a kind of dogged resignation. From these causes, it loses all its beneficial influence upon the mind. It hardly ever fails, at the time of administering it, to excite unpleasant feelings, ruffling the temper, and checking the current of affection. If, therefore, it recurs often, this sourness of temper and alienation of heart will be very apt to become habitual. This liability exists especially in the case of teachers, who have not that deep foundation of love to fall back upon, which is laid in the parental and filial relation. But a very frequent repetition of punishment will produce one effect worse than any of those enumerated above. It will tend to corrupt the principles

of action ; " for, in proportion as a child is influenced in its daily conduct by fear of punishment, it acts from the motives which govern a slave ; and these motives will be followed by the dispositions and the vices of a slave (except so far as they are counteracted by other and better motives), which are selfishness, meanness, deceit, and a propensity to tyranny and cruelty."

5. Be not in haste to punish. Punishment is a very serious business, and, when it is improperly administered, it is as likely to do harm as good. Where the offence is one of any magnitude, and especially where it is but the outbreak of a fault which is habitual, it is well to deliberate before you act. You may not have been made acquainted with all the circumstances at first ; you cannot have weighed them with care. They must be seen in their true colours, and be considered in a dispassionate state of mind and with entire impartiality, before you can be prepared to choose well your modes of correction. Second thoughts are always less likely to be erroneous than first ; at all events, where it is a question of action involving important consequences, first thoughts need the confirmation of second ones, before they are worthy to be much relied on as guides. There are perhaps few teachers, who cannot recall instances in their own experience, in which, had they obeyed the dictates of impulse, rather than the

convictions of reason, they would have pursued a course less beneficial both to the offender and to the school, than they afterwards did. Every indiscretion, every mistake in the circumstances, every perceptible prejudice for or against an individual, effaces from the heart of the child whatever is useful in punishment; that is, the sense of its propriety and necessity.

6. Never punish in anger. This direction is but an amplification of the last: or rather, obedience to this would invariably result from an adherence to that. What is the object of punishment? To govern others. Anger shows, even to a child, that you are incapable of governing yourself. Angry punishment never does any good. It hardens, while it awes; it nourishes rebellion, while it teaches to "dissemble and cloak" it; it begets contempt and hatred and a spirit of revenge. The sufferer sees that the pain you inflict on him is but the conductor of that which rankles in your own bosom; that you punish, not so much to promote virtue in him, as to rid yourself of an uneasy sensation. Whenever, therefore, you feel—what you cannot always avoid—a sudden emotion of anger at some gross misdoing, and an impulse to chastise the offender instantly,—pause. The whirlwind will soon pass, the darkened atmosphere will recover its transparency, and

you will return to your accustomed clearness of vision and coolness of temper.

7. Beware of punishing real incapacity and innocent weakness. Surely, it is enough that the child be deficient in mental endowment, without being railed at and beaten for it. Such an one is much more deserving of sympathy than of reproaches, of encouragement than of stripes. If punishment should never be applied in anger, still less should it be inflicted with a sneer, or scorn, or an air of triumph.

8. Make your punishment, as far as possible, the natural effect of previous action; let it correspond with the nature of the offence. I am not insensible of the difficulty of applying this principle very extensively in practice; especially in schools. It is the plan employed by God in his government of the world; but a wide application of the principle presupposes and requires a command over the relations of things, possessed by none but the Almighty. Still it may be used to some extent; and where possible, always with advantage. Gross idleness may be punished by an increased task; selfishness manifested by trying to abridge another's pleasure for the sake of increasing our own, will meet its appropriate penalty in being deprived of all participation in the gratification in question; want of punctuality may

forfeit to the offender some portion of his play-time; and so of many other offences.

There is a certain class of punishments, practised by some masters, which ought to be banished from every school. "Pinching the ear, pulling the hair, beating about the head with a book, a cane, or whatever happens to be in the hand; these, if once indulged, grow into habits of equal severity and caprice. They are in their own nature vulgar and offensive, and being received as indignities, never fail to excite the resentment of the sufferers."

9. In punishing, mix no extraneous ill feelings with those appropriate to the occasion. The resentment occasioned by the ill-treatment of a parent, vexations arising from the state of the master's private affairs, the irritability occasioned by some unhappy dissension out of school, the spleen engendered by a rainy day, an aching tooth, or a pain in the head,—these are feelings which sometimes find vent and relief in the chastisement inflicted on an offending, or it may be, an unoffending, schoolboy. Such a shameless indulgence of passion as this, so gross a perversion of the first principles of justice, it is needless to say, cannot but impair your authority, and effectually prevent any good results from the employment of corrective means.

10. In punishments, where anything like a contest

occurs, the victory must be yours. This principle was sufficiently illustrated when treating on firmness. I will only add here an anecdote, mentioned with applause by Locke in his treatise on education, of a mother, who eight times repeated the chastisement of whipping before the stubbornness of her child was overcome. *Had she stopped*, he says, *at the seventh correction, her daughter had been ruined.*

11. Endeavour, if possible, to reconcile the mind of your pupil to the punishment he receives. It has been already stated that punishment is apt to exasperate, and so far as it produces this effect, it is injurious. It is obvious, then, that the sufferer should be soothed and quieted, and his mind, if practicable, be brought to a state of acquiescence and resignation. This is that condition of heart which God requires in reference to his punishments, and which the Bible represents as essential to the reception of profit from them. This reconciliation to punishment should be effected, not by subsequent coaxing and flattery, but by bringing home to the culprit's mind the conviction that it is not only your duty to punish him, but that his own interest and the good of the school require it. And this can be done, and has been done, in a thousand instances. We cannot afford space for more than one illustration. It was a rule in a certain boarding-school that every boy

who had permission to visit his friends on Saturday, must return by a certain hour, on pain of being kept at the school the whole of the ensuing Saturday. A boy, who had overstaid his time, returned one Saturday evening about 9 o'clock. He went to the principal, and said, "Mr. ———, I went riding with my mother this afternoon, and we were unexpectedly detained beyond our time. Mother says, will you please to excuse me?" The principal replied, "William, I am well disposed to your request, and on one condition will grant it. The condition is, that you secure me against any unpleasant consequences, so far as the rest of the school is concerned, from this indulgence. Is the condition fair? ["Yes, sir."] Let us see, then, whether you can fulfil it. I have no doubt that what you say is true, and if so, your excuse is valid, and, on the principles of abstract justice, you are entitled to a release from the penalty. Now for the other side. More than three-fourths of the school never would understand the true merits of your case. Then, there are some boys perhaps less honest than you, who, if excuses were once admitted, would be tempted occasionally to fabricate them. And at all events, a first departure from a rule always adhered to is an entering wedge for more, or else it lays the foundation for dissatisfaction and murmurs. And besides all this, to grant your request, how-

ever reasonable in itself, would be showing real partiality to you, for I have before refused others equally well founded. Now, do you not think it would be better for you to forego the pleasure of one visit to your friends, than to introduce envy, heart-burnings, discontent, and murmuring into the school? [He admitted that it would.] Are you not then willing to make a small sacrifice of personal enjoyment to the general good?" He declared his willingness to do so, and went off, not only acquiescing in the master's, or rather his own, decision, but proud of the victory he had gained over his selfishness, and actually more happy in the anticipation of his punishment, than he would have been had it been remitted.

12. It is often wise to make some difference between pupils of different ages as to the time that shall be permitted to elapse between the offence and its punishment. Those who are very young, and in whom consequently the power of reflection is still feeble, should be punished immediately, or very soon, after the fault is committed. On the contrary, it is often useful, in the case of older children, to postpone the actual chastisement, in order to give time for the passions to cool, for reason to reassert her power, for calm reflection to do her work. The very anticipation and dread of punishment is in itself a salutary pain. But in addition to this, the mind of the

culprit will be in a better state not only to receive the chastisement merited, but also to weigh and be influenced by other and higher motives. Moral arguments should always be superadded to the argument of force, and dwelt upon with affectionate earnestness. Thus applied, your punishments will leave a permanent good effect upon the minds of your pupils, and you will be yourself esteemed and beloved as a father.

13. Punishments that appeal to the understanding and heart, and rely for their effect upon the moral power inherent in them, are, so far as they can be made really efficient, to be preferred to those which are directed exclusively to the sense of physical suffering. And they are not only of better influence on the character, but they are also generally more effectual than the other kind. A number of boys in a school have contracted the vulgar and disagreeable habit of biting their nails. The master wishes to correct it. After some coarse abuse intended for reproof, he warns them of the consequence of repeating the fault. A repetition, notwithstanding, follows, in every case. He beats them. The reform aimed at is not yet. The beating is repeated, and repeated, and repeated. Alas, how many blows are given, how many angry feelings roused, before the habit is subdued in all! Another teacher, better skilled in the knowledge of man and the true

principles of discipline, calls the persons addicted to the habit together, and says:—"Boys, you have a habit that annoys me a good deal. It is not positively vicious; it is only vulgar and disagreeable. Look at your finger nails, and they will tell you what I mean. Now, how would you like me to propose a plan for you to try as an experiment to rid yourselves of this habit? [Ingenuous children, habituated to judicious management, would invariably respond favourably to such an appeal.] Well, my plan is this. Each of you try to let your nails grow for a fortnight, and those of you who succeed in your endeavour shall be rewarded with a large fine orange, and those who fail shall afterwards read every day, before the whole school, a composition on biting nails. Do you accept the plan? Remember, if you adopt it, and it prove successful, it will not be I, but yourselves, that conquer the habit. I could subdue it in a different way, but I prefer that you should do it yourselves. It will be useful to you; it will increase your moral strength, and help you hereafter to govern yourselves in other things, and on more important occasions."

There is no fancy in this, though put in the form of a supposition. It was actually done, and the trial succeeded in every case but one; and the daily compositions which followed, in that case, being a perpetual

source of merriment to the school, but of mortification to the writer, soon brought him to a stand, and induced him to put forth an effort vigorous enough to give him the victory.

A simple but marked withdrawal of confidence for a season, a deprivation of some customary privilege or expected pleasure, an affectionate reproof, an altered tone and manner, a well-timed and well-worded reference to the Divine authority and presence, a tender appeal to the sentiments of filial reverence and love,—these, and various other moral means, will often be more effectual in correcting faults and fostering virtues, than all the stripes that can be inflicted.

14. Do not attempt to dispense altogether with the use of the rod. The tendency of the age is to ultraism; and there are not wanting empirics in education, mad with the love of reform, who will tell you that corporeal punishment is *never* necessary. They forget that there is such a book as “Proverbs” in the Bible; or else, they presumptuously elevate their own wisdom above the counsels of the Most High.

Denzel, a German writer, well remarks that corporeal punishments are the *first* and the *last*, to which we should have recourse in education. They are the first, because little children, being almost entirely creatures of sense, and feeling hardly any thing but bodily plea-

sure or pain, are scarcely susceptible, to any considerable extent, of that moral treatment which may afterwards be made so efficacious as a means of discipline. They are the last, because in the more advanced age of children, when they are capable of reasoning, and have had proper advantages, if they continue flagrantly to transgress, it denotes either an unpardonable heedlessness, or a positive obstinacy, and a stubborn will, that can be conquered by no other means. He is of the opinion, in which I certainly agree with him, that moderate corporeal chastisement cannot well be dispensed with, in the government of children who are under five years of age. After this age, unless children are peculiarly irritable and refractory, corporeal chastisement is seldom, though sometimes, necessary. It is then to be employed only in cases of absolute necessity, when all other means fail; at farthest, sparingly, according to the preceding principles, never with harshness, and always without offence to decency.

SECTION XXI.

By simple explanations of the nature, objects, means, and advantages of education, endeavour to awaken in your pupils a love of learning for its own sake, and to incite them to diligence in seeking it.

The connexion between a real and general interest in study on the part of your pupils, and the easy government of your school, is obvious at first thought.

"The devil finds some mischief still
For idle hands to do,"

has long since grown into a proverb, and, like most other proverbs, has become so, because of its admitted and indisputable truth. Let children be provided with sufficient employment, and sufficiently interested in that employment, and almost all the temptations to, and occasions of, vice will be removed. A gentleman, experienced in the management of children, said to me not many days since, "I feel self-condemned for what I said to my son this morning. I reproved him sharply for idleness, when I have given him nothing to do. The fault is mine, not his."

Children at school have enough to do; the great thing is to awaken and keep alive an interest in their occupations,—a relish and fondness for the pursuits of learning. “If you love learning, you will be learned,” is a maxim which Isocrates caused to be put up in letters of gold over the door of his school-room. For the end here proposed, I have, in my own experience, found a practical adherence to the direction at the beginning of this section highly advantageous. I annex a brief outline of topics, suitable for illustration and enforcement, in furtherance of the object in view.

What is education in its nature?—Education is a term of comprehensive import. It includes, in its full meaning, all those influences, of whatever sort, which go to form the character. In this sense, all are *educated*, even though they may have never entered a school, or mastered the first elements of reading. We cannot, indeed, avoid being educated, if we would. More particularly, however:

1. Education developes the physical, mental, and moral powers.

2. It forms and matures habits.

What are the objects to be accomplished by education?—The great object of education, expressed in the most general terms, is to place the subject of it in a condition to fulfil, in the best manner possible, the des-

tion of human life. What, then, is the destined end of human life? To glorify God, to do good to our fellow-men, and to provide for our own eternal happiness. These ultimate ends, however, are to be reached through other and subordinate ones. More specifically, then, the objects to be aimed at in education are: 1. A sound and healthy body. 2. A well cultivated mind, including a retentive memory, a vigorous but chastened imagination, a disciplined attention, and a sound judgment. 3. Pure moral principles and corresponding moral habits, including, of course, a reverence and love of the Deity, truth, justice, benevolence, self-government, decision and firmness of character, and the desire and purpose to be useful. 4. Knowledge—knowledge of God, knowledge of ourselves, knowledge of intellectual and moral truth, and knowledge of the external world.

What are the means of education?—1. Diligent study. 2. A strict conformity to school regulations. 3. a conscientious discharge of all known duty. 4. Self-watchfulness and self-examination. 5. Self-denial. 6. An attentive observation of objects and events. 7. Journalizing. 8. The use of a good common-place book.* 9. General reading. 10. Amusements. 11. Study of the Scriptures. 12. Prayer.

* Rev. J. Todd's Index Rerum.

What are the advantages of education?—1. Education gives dignity and elevation to the character. 2. It confers the only true independence. 3. It opens new and pure and exalted sources of happiness. 4. It delivers from a thousand groundless and superstitious fears. 5. It increases the ability to be useful. 6. It is a safeguard against ruinous vices. 7. It softens and refines the manners. 8. It beckons us to heaven, and points out the way whereby that glorious abode can be secured as our home.

These are trains of thought which should be familiarized to the minds of your pupils, and from which, if properly presented, illustrated, and enforced, I may venture, if there is any truth in experience, to promise you excellent and delightful fruits.

SECTION XXII.

FINALLY : IF YOU WOULD GOVERN WITH COMPLETE SUCCESS, AND HAVE THE INFLUENCE OF YOUR GOVERNMENT UPON THE CHARACTER OF YOUR PUPILS OF THE MOST DESIRABLE KIND, YOU MUST KNOW HOW TO CONTROL, AND YOU MUST CONTROL, THE PUBLIC OPINION OF YOUR SCHOOL ; YOU MUST BE ABLE TO MAKE IT TELL, AND YOU MUST MAKE IT TELL, IN SUPPORT OF LAW, ORDER, AND VIRTUE.

I have indicated my sense of the importance of the principle to be considered and briefly illustrated in this concluding section, by causing it to be printed in capital letters. If a teacher can but succeed in establishing and maintaining among his pupils a correct and vigorous public sentiment in reference to moral conduct, the labour and difficulty of governing them are already at an end. A faithful application of the preceding principles to the government of a school, will generally, perhaps always, secure a sound state of public opinion ; but it is well for the teacher to keep this object distinctly

in view, and to institute measures with special reference to it.

Public opinion governs the world. It is an instrument of tremendous power (and not the less controlling because its action is silent and unperceived), in every community;—in families and schools, as well as in civil society, and other large associations. It is a great, paramount, all-pervading principle of action among men. No human being is ignorant of its power, or beyond its influence. The despot knows it, and moderates his tyranny in obedience to its mandates; the legislator knows it, and respects its authority in making laws; the wily politician knows it, and seeks to turn it to his account, partly by following and partly by leading it; Romulus knew it, when he artfully allowed the people of his new state to choose their own king; Cæsar knew it, when he resigned his usurped power that it might be re-conferred upon him by the popular voice; the Jesuits showed that they knew it, when they almost monopolized the schools of Christendom; a disregard of it cost Charles I, of England, his head, and drove Charles X, of France, from his throne; ignorance or contempt of it has prostrated monarchs, overthrown governments, and drenched the plains of Europe and America in fraternal blood; and, finally, it is the cause of more than half the apparent virtue, and many of the real vices,

that now exist among mankind. How powerful public opinion is in a school, it is needless to say ; every experienced teacher knows it well. Let but a thing be *unpopular* there, and not a boy nor a girl will have the courage to attempt it. I have known children to allow themselves to be beaten, scratched, kicked, bruised, and maltreated in various ways, and yet not dare to inform against their persecutor, because public opinion was against "telling tales." They will often suffer their very life to be teased out of them, and remain dumb as a lamb, lest "baby," or "tell-tale," or some other opprobrious epithet, should be fastened upon them. Let but the conviction come home to a schoolboy's mind in respect to any given act, "If I do this, the boys will laugh at me," or, "they will not admit me to their plays," and will he do it? No, indeed ; he will shrink from it, as from an adder athwart his path, or arsenic held to his lips. The public opinion of a school is a mighty engine, either of good or of evil. How benign, how beneficial, it *may* be made, in its operations and effects!—not like those destructive battering-rams, with which the Romans demolished the walls of hostile cities, but like those happier contrivances, whereby the waters of a river, that had else been comparatively useless, were for a season diverted from their channel, and conveyed to the orchards and gardens and wheat-fields

of the neighbouring valley, which thus became indebted to them for its fertility and its beauty,—for the riches that rewarded the husbandman's toil, and the bloom and fragrance that regaled his senses.

1. The first means that I shall mention as suitable to be employed for securing to your side, in all important cases of discipline and questions of conduct, a majority in numbers, and a great preponderance in true worth and weight of character, is, to be always reasonable. The importance of having a palpable basis of reason for all that you require, for all that you prohibit, and for all that you do, has been sufficiently set forth in the tenth section of this work; and it is unnecessary to repeat thoughts and arguments which have been already dwelt upon at sufficient length.

2. Another means of securing an ascendancy over the opinions of your pupils, is, to be their real friend, and to prove your friendship by your sympathy, condescension, and patience, and by your enduring perseverance and diligence in seeking their solid improvement and lasting good. The value of a deep principle of love for your scholars has also been amply developed in the seventh section, and repetition here would, therefore, be ill-timed, tiresome, and without utility.

3. A third means adapted to beget and foster in your school a sound public opinion, is to show your pupils

the full extent of their moral power over each other, and to labour to produce in their minds a deep conviction of the high personal responsibility, which, in respect to each of them, results as a necessary consequence. Here we enter again upon untrodden ground. Let us pause for a little, to survey the prospect, to look into the nature of the soil, and to consider the fruits it is likely to yield.

The pupils of a school have more direct moral power over each other, than any teacher does or can possess over them. This position may startle those who have not reflected much upon the subject; but if it sound strangely in the ears of any, it can only be from want of due consideration. Mark! I do not say that pupils possess more power of *every* kind, nor even more *moral* power, than their teachers. No! my words were well weighed, and carefully chosen. I said, and repeat, they have more *direct* moral power. The teacher *has* moral power, nay, every skilful teacher will have great moral power, over his scholars; but the most useful part of it is exerted indirectly, in enlightening, guiding, and controlling the public sentiment of his school; and in this way leading his pupils to use *their* power wisely and well.

Many anecdotes might be here detailed, illustrating the power of the members of a school over each other.

The boys of a certain school had been guilty of robbing a peach tree of a part of its fruit. The teacher knew some of those who had been concerned in the robbery, but not all. He desired to find them out, that he might mete out even-handed justice to all that were guilty. During one of the forenoon recesses, he distributed small pieces of paper, placing one on each of the desks in the school-room. When the scholars came in, he addressed them as follows:—"Boys, before commencing your studies again, I desire each of you to write me a short letter. I want you to state to me frankly the whole truth concerning what you individually had to do with taking the peaches from the corner tree in the adjoining garden. I know a good many who had a hand in it, but it will be better for us all, for you as well as for me, that I should be made acquainted with all the circumstances." The notes were written. As soon as the school was dismissed at noon, the boys began to inquire of each other, and to compare notes as to what they had respectively told of themselves. Not five minutes had elapsed, before several lads went to the teacher, begging the privilege of withdrawing their notes, and writing others in their stead; compelled thereto by the strong current of popular feeling and opinion.

There had been gross misconduct in one of the dor-

mitories of a boarding-school; but the offending individuals were not known. On the following morning the principal called together the boys who slept in that dormitory, fourteen in number. He told them that he knew not who the guilty ones were, but that such disorder could not go unpunished. "Any of you," he said to them, "who will come to me in the course of the day, and say, upon your honour, that you had nothing to do with it, shall be reprieved; all the rest must receive the punishment due to so flagrant an infringement of decency and established rule." No complaint was made against this proceeding on the score of its injustice, but only two persons had the courage to come forward and clear themselves. And though, as was afterwards ascertained, the disturbance was limited to two persons, all the others submitted to the punishment, rather than incur the odium, which, it was apprehended, would attach to them for even so indirect a testimony against their fellows.

I have seen open quarrelling completely stopped in a school, by permission from the master to any of the scholars who might see two boys at variance, to throw cold water on them, *ad libitum*.

The boys at Edgehill formed themselves into a military company, under the name of the "Edgehill Volunteers." Sometimes courts martial were held, at which

the accused, being found guilty of the charges preferred against him, was condemned to be confined to a certain part of the premises during the play hours of a whole day. No attempt, so far as I know, was ever made to resist these decisions, though no force was employed to insure submission, other than that silent but irresistible influence which dwells in public sentiment, and gives to it all its vitality.

But to what purpose multiply examples illustrative of the moral power of school-boys over each other? This is not one of those hidden truths, which, like Italy from *Aeneas*, is ever fleeing from the grasp of the philosophic discoverer, and which requires years of deep research and learned toil to bring it forth from its secret tabernacle amid the concealed relations and mysteries of nature. No! It lies altogether upon the surface, and may be known and read of all men. *Whatever moral results, short of imparting actual holiness to the heart, the children of a school aim unitedly and steadily at accomplishing, they can effect.* If they were to refuse to speak, or play, or hold intercourse of any kind with one who had been guilty of lying, profaneness, obscene conversation, fighting, stealing, or sabbath-breaking, could these vices stand for an hour before the action of such an engine as public opinion would in that case become? No, verily; they would be like the

mists gathered by the shades of night at the approach of the morning sun ; they would melt away and disappear, leaving a pure and bracing moral atmosphere, favourable to the rapid and healthy developement of all the moral powers and susceptibilities of the soul.

Now the possession of such power as this necessarily involves a high and weighty responsibility ; as it is a cardinal maxim in morals that the extent of our responsibility is exactly equal to the extent of our power of doing good or evil. This principle is plainly taught in the parable of the talents and in other parts of the Bible ; and it is also, like all the other principles of God's Word, manifestly in accordance with human reason ; for, what could be more unreasonable than to require that a man, with small talents, little education, and limited means, should do as much for the good of his fellow-men, as another, with the genius of Newton, the learning of Bacon, and the wealth of Pizarro ?

This now brings us to the point. What is the exact nature of that responsibility, predicable of school-children, which we are considering ? It is this—that they are under a solemn obligation to do all that in them lies to promote each others' improvement, especially in moral character and conduct, and thus to harmonize with the master, and aid him in his labours in their behalf. It is, then, in brief, the duty of co-opera-

tion with teachers. To co-operate means to act together; to work jointly with others, to the same end; to labour with mutual efforts to promote the same object. The great end that God has in view with respect to men, is, to make them perfectly good and perfectly happy; and those who strive to promote the same end, are declared, in the Bible, to be "co-workers" with him. Thus also those school-boys who think that the great object of their teachers is the improvement of their pupils, and who strive together with them for the same object, are co-workers with them. They act, work, labour jointly with them, to the same end. This is co-operation with teachers; and it is unquestionably the bounden duty of every member of a school.

The views here presented in reference to the moral power and consequent responsibility of school-boys, should be by every teacher urged repeatedly upon his pupils' attention, illustrated clearly to their comprehension, and if possible, incorporated into their own modes of thought and principles of action. You need not be afraid to tell your scholars how much power they possess. They ought to know it, in all its length and breadth, and be made to feel the tremendous consequences, for good or for evil, that depend upon the manner in which it is used. Tell them, then, plainly, without fear of losing a tittle of your own authority

over them, that they possess much more direct power over each other than you do over them, and that they are actually more beholden to one another than to you for their *education*, properly so called. Show them how it is perfectly within their power, to render all the moral influences of the school pure and good, or impure and bad ; and how, consequently, they will be, in some sense, chargeable with the contamination and debasement of heart, and immoralities of life, which may, in any given case, be the ultimate result of a diseased and vicious public sentiment in their little community. Endeavour to press upon your pupils, with the force of conviction, the important truth that it is their solemn duty not only to submit to your authority and acquiesce in your decisions, but also to yield you a hearty and active co-operation in all your plans for the maintenance of sound discipline and good order in the school. Bring them, if possible, to regard you as their *friend*, and to expel from their bosoms that feeling, so false in fact, so ungenerous in character, but unhappily too prevalent in schools, that the master and the pupils form two parties, in direct hostility to each other ;—it being the master's object to lay on restrictions and abridge their liberty, while it is their business, by all sorts of means, combination amongst themselves, concealment, trick, open falsehood, or open disobedience,

to baffle his watchfulness, and escape his severity. The proper sentiment on this point is—and you should labour assiduously to give it a breathing and a vital power in the heart of your pupils—that both you and they are striving together for the same beneficial end, viz: their advancement in knowledge, virtue, and happiness. Endeavour to make them feel a pride in the reputation of the school to which they belong, guarding its honour with jealous care, and doing all in their power to give it a high standing in point of order, discipline, and the rapid improvement of its members. If they ask you how they can render the assistance you demand, tell them, first of all, by being individually in every respect,—in manners, conduct, and conversation,—such as they ought to be; by coming cordially into any plans and measures you may propose for the maintenance of good government; by frowning upon every thing like improper behaviour in others; by cherishing in themselves and encouraging in their companions the high principles of honour and duty; by annulling that iniquitous law that, whatever indignities, outrages, or heinous crimes may have been committed, there must be no “telling;” in short, by enlisting a vigorous public opinion in their little society on the side of correct conduct, good order, diligence in study, and sound discipline. Show them that by such a course

they would entirely, or, if not entirely, to a great extent, relieve you from the disagreeable task of punishing; that they would contribute not a little to the success of the school; and that to them would belong, legitimately and essentially, a great part of the honour of its success.

4. Well-timed and well-worded appeals to the judgment of your pupils on questions of moral conduct, order, and discipline, will have a tendency to give authority to what you both think and do, and of course to establish in your school a public opinion favourable to its easy and successful government. When the question of the utility of a certain rule, or of the propriety of a given action, is fairly placed before the minds of children and youth, they almost invariably decide right. This has been abundantly manifested in infant schools, and is conformable to the experience of multitudes of parents and teachers of other seminaries. An occasional confirmation of the wisdom of your opinions and of your proceedings from the general voice, will be attended with very happy effects. You must, however, be very cautious how you appeal to the judgment of the school, where there is the least doubt as to what its decision will be. To be voted down in your own dominions, to meet condemnation where you expected approval, and that too from a jury constituted

for the express purpose of obtaining a favourable verdict, is not only an awkward predicament, but it is one fraught with evil consequences. You should, therefore, be quite sure of carrying the suffrages of your pupils, before you invoke them. You had better lack the authority thence to be derived, than fail in your attempt at securing it.

These appeals need to be managed with judgment and skill. Some experience also in the philosophy of childhood is essential to employing them successfully. To the examples given in previous portions of this work, but one or two others will here be added.

It had been customary in a certain boarding-school to allow the pupils to converse as they were going down to meals. One morning, after the bell had rung for breakfast, and the books had been put away, the principal addressed the school thus:—"Boys, I have a proposition to make to you, which I think you will like. I am not about to surrender the government of the school into your hands, because I do not think you are altogether fit for such a labour. But there are some things, of minor importance, in which I am willing to let you have your own way. I have myself for some time desired to have less noise and disorder in going down to meals. It is very little pleasure that you can have in conversing during that short time, and it would

promote the order of the school, and be a great personal gratification to me, to have all conversation cease, while on your way from the school-room to the dining-room. As to your own pleasure, I think it would be increased in beholding the increased order of the school, and in reflecting that it has been brought about by your own voluntary act. Those of you who agree with me in these views, and wish to adopt my suggestion as your rule of action, may signify it by holding up the hand." The vote was almost unanimous in favour of the arrangement, and it was accordingly adopted, and has been continued from that time to the present. Had the master taken a different course, and abruptly told his scholars that they were very noisy and disorderly going down to meals, and he must for the future forbid all conversation at such times, the proceeding would have excited general discontent, and been the occasion of a great deal of irritated feeling and angry complaint. In the case related, if there were a few discontented spirits, who occasionally vented their dissatisfaction in murmurs, the teacher needed not to give himself any concern about it, as he had secured a defender in every one who voted for the adoption of the regulation.

A roguish college student attempted to take a pup into the recitation-room under the folds of his cloak. The professor saw the dog as the young man was enter-

ing the door, and said,—“Mr. ———, you may leave that animal outside; we have puppies enough in here already.” This speech might mean any, or all, of the members of the class. As none knew at whom the sneer was levelled, each one took it as a personal insult; and a general burst of indignation was the consequence.

A similar attempt was made by the same student in reference to another of the professors. He perceived it also, but, though watchful of every movement, carefully concealed his vigilance. It was a recitation in geometry. The young gentleman with the pup was called upon first. He was taken completely by surprise, as he had supposed himself secure in his hiding-place behind a column. He attempted to transfer his charge to a neighbour. The professor coolly said, “Never mind about the dog, sir, you may as well bring him to the black-board too; it is probable he knows quite as much of the lesson as you do.” This turned the whole force of the joke against the offender, who was not only stung by the sharpness of the rebuke, but overwhelmed with a torrent of laughter.

5. Something may be effected towards establishing a sound and healthy public opinion, by the occasional appointment, by the pupils themselves, of committees of vigilance. This remark, I am sensible, has an air of empiricism about it; and such is my aversion

and contempt for any thing like real democracy in the government of a school, that I would not have made it, had I not regarded silence on this point as a species of treason to my own experience. For it is certain that the most general and the most striking moral result ever achieved in my school at Edgehill, was obtained in this way. Through the instrumentality of such committees, almost an entire stop was put to profaneness, the vice which, next to deceit, I believe to be most prevalent among boys. Of this I am persuaded from competent testimony, given after every possible inducement to misrepresentation must have ceased to operate. After spending many days in probing the disease to the core, and after every boy in the school had laid open his heart to me, I was enabled to bring all addicted to this habit, with perhaps here and there an exception, to the point of desiring a reformation. I then proposed to effect it by the appointment of weekly committees, made by the boys themselves, whose duty it should be to report every Saturday night all the profane expressions they had heard through the week. This plan was heartily adopted, and honestly executed; and the result was such as has been already stated. It was the only instance in which I ever ventured to employ committees, and, owing to an extreme liability to abuse, I cannot recommend them as an ordinary means of government.

6. Finally: A mingled dignity and suavity of demeanour constantly maintained, a uniform pureness and integrity of purpose, and a general consistency of character and conduct, are among the most important means of securing the respect and esteem of your pupils, and of gaining a complete ascendancy over their opinions and feelings. There is nothing that gives such weight to opinion, that imparts such authority to rebuke, and that excites so deep a reverence and regard, as a life without a stain, a character above reproach, a name undimmed by aught that is dishonourable. Genius may wake our admiration, wit draw forth our plaudits, and learning excite our wonder; but eminent worth and unsullied purity command our veneration, and lay their spell both upon our opinions and our affections.

“ When in wild tumults rise the ignoble crowd,
 Mad are their motions, and their tongues are loud;
 And stones and brands in rattling volleys fly,
 And all the rustic arms that fury can supply:
 If then some grave and pious man appear,
 They hush their noise, and lend a listening ear;
 He soothes with sober words their angry mood,
 And quenches their innate desire of blood.”

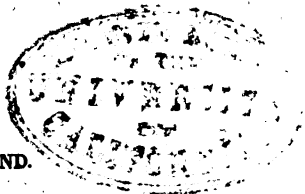
The power of goodness is portrayed without exaggeration in these beautiful lines of Dryden, translated from that glory of the Latin lyre, the sweet Poet of Mantua. A pure example, a life breathing the fragrance

and clad in the beauty of virtue, is a more powerful logic than any taught by the philosophy of the schools, a more persuasive eloquence than disciplined art can supply, a more commanding quality than intellectual greatness and all the power of learning. Those two great luminaries of the age, that have recently set amid the brightest splendours that can gather around the departing spirit, the illustrious Marshall and the late Bishop of Pennsylvania,—to what were they indebted for their almost superhuman sway over the minds and hearts of their fellow-men? They were, indeed, men of gigantic intellects, and of profound and varied learning; still the secret of their overshadowing power was in the possession by them of a loftier, a brighter, a more godlike quality,—that exalted moral goodness, which impressed its sanction upon their opinions, and clothed whatever they said or did with a portion of its own celestial influence. It was to the moral power of this country, under the Divine guidance and blessing, rather than to her armies and her battles, that we were ultimately indebted for the success that crowned our revolutionary struggle, and made us, what we claimed to be, “free, sovereign, and independent.”

Let me, then, in conclusion, exhort and entreat all who are engaged in the honourable and useful occupation of training the youthful mind and heart, to seek to

acquire and maintain an ascendancy over their pupils by dignified but condescending manners ; by gentleness, forbearance, and love ; by a vestal purity of life ; by a uniform consistency of character ; by the practice, in short, of all that noble array of Christian virtues, set forth by Paul in his various Epistles. If your intercourse with them is marked by these traits, and your example shines with this heavenly lustre, be assured that they will revere your authority, love your person, submit their judgment to yours, and yield to your commands a ready and a heartfelt obedience.

THE END.



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